



Bharatiya Shikshan Prasarak Sanstha, Ambajogai



Swa. Sawarkar Mahavidyalaya, Beed



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CRITERION 3- RESEARCH, INNOVATIONS & EXTENSION

3.3.1. Number of research papers published per teacher in the journals notified on UGC care list during last five years

**Research Papers
2022-23**



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RESEARCH INNOVATIONS & EXTENSION

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प्रा.डॉ.सोपान माणिकराव सुरवसे

सहयोगी प्राध्यापक तथा मराठी विभागप्रमुख

स्वा. सावरकर महाविद्यालय, बीड.

वंचित

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साहि

प्रास्ताविक -

साठोत्तरी प्रवाहामध्ये ग्रामीण, दलित, स्त्रीवादी, आदिवासी साहित्याची निर्मिती मोठ्या प्रमाणात होऊ लागली. त्या साहित्याच्या माध्यमातून आपण जगलेल्या, भोगलेल्या, अनुभवलेल्या, जिवाचे चित्रण मांडू लागले. पिढ्यान् पिढ्या ज्याच्या वाट्याला केवळ उपेक्षाच आली. वेशीच्या आत किंवा वेशी बाहेर ज्यांना स्थान मिळाले नाही, किंबहुना उपरेपणाचे दुर्लक्षित व अस्थिर जिवन ज्याच्या वाट्याला आले, गुन्हेगार जमात म्हणून ज्यांना समाज प्रवाहापासून दूर ठवण्यात आले, त्यांचे जगणे-मरणे गुन्हा ठरविण्यात आले, अशा भटक्या आणि विमुक्तांच्या साहित्यांचा मागोवा घेण्याचा प्रयत्न केलेला आहे.

दलित - अपेक्षित वर्गाला वेशीबाहेरचे जीवन जगावे लागले, पण भटक्या विमुक्तांना जगण्यासाठी गावोगावी भटकावे लागताना आजतागायत पहावयास मिळते. विमुक्तांचा सामाजिक इतिहास फारच भयावह आहे. १८७५ ते १९२५ या काळात महाराष्ट्रात भयानक दुष्काळ पडले. त्यामुळे भटक्या जमातींचा जगण्याचा प्रश्न गंभीर झाला. पोटाची भूक भागविण्यासाठी गावोगावी भटकताना लहान मोठ्या चोऱ्या करण्याची वेळ त्यांच्यावर येऊन ठेपली. तर कधी ब्रिटीश सरकारच्या खजिन्याचीही लुट हे भटके करू लागले. "परिस्थितीच्या दबावामुळे किंवा आर्थिक विपन्नावस्थेमुळे काही भटक्या जमाती गुन्हेगारीकडे वळाल्या. त्यांना गुन्हेगार जमाती म्हणून ओळखले जाते. ब्रिटीशांनी १८७९ साली 'क्रिमिनल ट्राईब्स अॅक्ट' केला. या कायद्यान्वये गुन्हेगार पूर्वजाचे वंशही गुन्हेगार ठरवून जन्मतः गुन्हेगारीचा शिक्का मारण्यात आला. ब्रिटीश सरकारने १९२४ साली या गुन्हेगार जमातीवर कडक निर्बंध लादले. तारेच्या कुंपणात व पोलिसांच्या पहाऱ्यात त्यांना डांबून ठेवले. स्वातंत्र्य प्राप्तीनंतर वरील दोन्ही कायदे ३१ ऑगस्ट १९५२ रोजी भारत सरकारने रद्द केले. या जमातींना विशेष मुक्त म्हणून सोडून देण्यात आले. त्यामुळे या गुन्हेगार जमातींना "विमुक्त असे संबोधले जाऊ लागले".

भटक्या जमाती शेंकडो वर्ष- हजारो वर्षांपासून उपेक्षित, दुर्लक्षित, अस्थिर आणि असुरक्षित जीवन जगत आहेत. या जमाती गावगाड्याच्या आश्रयाने आपली गुजराण करीत असल्या तरी त्यांनी आपली संस्कृती व याच परंपरा जतन करून ठेवल्या आहेत. प्रत्येक जमातींनी आपले स्वतंत्र अस्तित्व टिकविण्यासाठी दंतकथा रचल्या, आपली भाषा निर्माण केली.

भटक्या विमुक्तांच्या चळवळी आणि साहित्य निर्मिती :-

डॉ. बाबासाहेब आंबेडकरांच्या सम्यक परिवर्तनाच्या दृष्टीमुळे दलित चळवळ उदयास आली. दुर्लक्षित,

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वंचित, ठेवलेले अनेक समुह दलित साहित्य चळवळीच्या वाटेने लेखन करित होते. यामध्ये आदिवासी आणि भटक्या-विमुक्तांचा विशेष उल्लेख करावा लागतो. १९७२ मध्ये एक महत्वाची घटना घडली भटक्या-विमुक्तांमधील काही तरुणानी भटक्या-विमुक्तांची चळवळ उभा रहावी यासाठी प्रयत्न केले. त्यातून एक नवी चळवळ उदयास आली. दलित साहित्य म्हणून ज्यांनी लेखन केले होते. कालांतराने ते 'भटक्या-विमुक्तांचे साहित्य' या नावाने ओळखले जाऊ लागले.

महाराष्ट्र २८ भटक्या तर १४ विमुक्त जमाती आहेत. " भटक्या जमातीमध्ये : गोसावी, बेलदार, भराडी, भुते, वगळले, चित्रकथी, गारुडी, घीसाडी, गोल्ला, गोधळी, गोपाळ, हळवे, कुडमुडे जोशी, काशीकपाडी, कोल्हाटी, मैराळ, मसनजोगी, नंदीवाले, पांगुळ, रावळ, शिकलगार, ठाकर, वैदू, वासुदेव, भोई, बहुरूपी, ओतारी, धनगर, वंजारी." तर विमुक्त जमातीमध्ये बेरड, बेस्तर, भामटा, कैकाडी, कंजारभाट, कढाबू, बंजारा, पालपारधी, राजपारधी, राजपुत, वडार, छप्परबंद यांचा उल्लेख होतो. या भटक्या विमुक्तांच्या शिक्षणाची सोय काही प्रमाणात झाल्याने, विविध ठिकाणी स्थापन झालेल्या वस्तिगृहामुळे भटक्या व फिरत्या जमातीची मुलं तुरळक प्रमाणात का होईना शिकू लागली, समाज जीवनातील बदलांकडे डोळसपणे पाहू लागली.

"भटंतीमुळे आलेली आस्तिरता संपवून अस्तित्वाचा शोध घेण्यासाठी प्रस्थापित समाजाने गुन्हेगार म्हणून मारलेला शिवका पुसून टाकण्यासाठी, भारतीय लोकशाहीर इतरांप्रमाणे नागरिक म्हणून मुलभूत हक्क मिळविण्यासाठी लेखन रुपाने केलेला अविष्कार म्हणजे भटक्या-विमुक्तांची वाड्मयीन चळवळ होय."^{१९}

"स्वतःची जाणीव झालेला भटका समाज अनेक प्रश्नांची उकल करू पाहू लागला. "आपल्या आजच्या स्थितीला जबाबदार कोण ? या देशात आपले नेमके स्थान काय ? आपल्या आणि आपल्या जमातीच्या वाटयाला इतके अस्थिर, अमानवी जीवन का आले ? आपण का भिकारी, गुन्हेगार बनलो ? आपले हे पशुतुल्य, लाचार अगतीक जीवन शब्दबद्ध करावे. आपल्या व्यथा-वेदना, आपली अवहेलना, कुचंबना व्यक्त करावी या आत्माविष्काराच्या प्रबळ प्रेरणेतून भटक्या विमुक्त जमातीमधील तरुण साहित्य निर्मिती करू लागले."

एकंदरीत अस्तित्वासाठी संघर्ष, जात पंचायती विरुद्धचा आवाज, गुन्हेगारी शिवक्या विरुद्धचा विचार, जाती-जमाती अंतर्गत उच्च निचते विरुद्धचा विचार इत्यादी भटक्या विमुक्तांच्या साहित्याची पायाभुत तत्त्वे मानता येतात.

लक्ष्मण माने, दादासाहेब मोरे, लक्ष्मण गायकवाड, वैजनाथ कळसे, भिमराव गस्ती, गुलाब वाघमोडे, आत्माराम राठोड, कचरु गिन्हे, डॉ. किशोर काळे, अजित मिणेकर, विमल मोरे, जनाबाई गिन्हे, अशोक पवार, व्यंकटप्पा भोसले या व अशा लेखकांनी भटक्या-विमुक्त जमातीचे प्रश्न साहित्यातून अधारेखित केले.

१९८० च्या आसपास आत्मकथनाच्या माध्यमातून ही चळवळ सुरू झाली. 'मला काही सांगावयाचे

आहे'. या आत्मविश्वासाच्या भावनेतूनच ही आत्मकथने समोर आली.

" महात्मा फुले, राजर्षी शाहू महाराज, डॉ. बाबासाहेब आंबेडकर यांचे मानव मुक्तिके, माणसाला प्रतिष्ठा देणारे वैचारिक अधिष्ठान या भटक्या विमुक्त जमातीच्या साहित्याला आणि चळवळीला लाभलेले आहे."२

भटक्या विमुक्तीच्या साहित्याचा आढावा घेताना भटक्यांची आत्मकथने, कथालेखन, काव्यलेखन, कांदबरी, नाटक यांचा विचार होतो.

भटक्या-विमुक्तांची आत्मकथने :-

भटक्या विमुक्तांच्या आत्मकथनाची सुरुवात लक्ष्मण माने यांच्या 'उपरा' (१९८०) या आत्मकथनापासून होते. 'उपरा' मध्ये कैकाडी जातीची भटकंती, रितीरिवाज दारिद्र्य, भुक, स्त्रियांची हालाकी, शिक्षणासाठीचा संघर्ष येतो. कैकाडी जातीतील लक्ष्मण माने शिक्षण घेऊन आत्मजाणिव प्राप्त होईपर्यंत आपल्या खडतर जीवनाचा वेध घेतात. लक्ष्मणला मास्तर करण्यासाठी धडपडणारा बाप, त्याच्यासाठी कष्ट करणारी आई यांच्यासह भटके जीवन चित्रित झाले आहे.

दादासाहेब मोरे यांच्या 'गबाळ' (१९८३) :- मध्ये 'कुडमुडे जोशी' या भटक्या जातीची भटकंती, पोटासाठी केलेल्या चोरीमुळे खावा लागलेला मार, मागावी लागलेली भीक, संघर्ष करीत पुर्ण केलेले शिक्षण याचे चित्रण येते.

भीमराव गस्ती यांच्या 'बेरड' (१९८७) :- या आत्मकथनामध्ये गुन्हेगार मानल्या गेलेल्या " बेरड" या जातीचे चित्रण येते. प्रस्थापित समाजाबरोबर संघर्ष, स्वःजमाती बरोबरही संघर्ष करावा लागतो हे 'बेरड' मध्ये दिसून येते. उच्च शिक्षण घेऊन समाज बांधवांना जागे करू पाहणारे भीमराव गस्ती या आत्मकथनात दिसतात.

आत्मराम राठोड यांच्या 'तांडा' (१९९०) :- मध्ये 'लमाण' (बंजारा लमाण) या भटक्या जमातीचे जीवन आले आहे. लमानांच्या तांडयावरील धंदे, भांडणे, अंधश्रद्धा, जात पंचायतीस अडकलेला समाज दिसून येतो. या समाजात परिवर्तन व्हावे यासाठी होणारा लेखकाचा प्रयत्न 'तांडामध्ये' दिसून येतो.

भटक्या- विमुक्तांच्या आत्मकथनामध्ये अनेक आत्मकथने दिसून येतात. त्यामध्ये कचरू गिन्हे यांचे 'भटक्या' (१९९१) व जनाबाई गिन्हे, यांचे 'मरणकळा' (१९९३) या दोन आत्मकथनामध्ये पोटासाठी भर कटकंती करणाऱ्या 'गोपाळ' या जातीचे चित्रण आले आहे. किशोर शांताबाई काळे यांच्या 'कोल्हाटयांचं पोर' (१९९४) मध्ये प्रास्थापितांच्या रंजनासाठी नृत्य करणाऱ्या कोल्हाटी (डोंबारी) जमातीचे लग्न न करता चिरा उतरण्याच्या प्रथेने, भटकंतीचे, त्यातही शिक्षण घेणाऱ्या तरुणाचे जीवन आले आहे.

विमल मोरे यांनी 'तीन दगडाची चुल' (२०००) या आत्मकथनात 'गोंधळी' जातीचे जीवन मांडले आहे. शिवाजी राठोड यांच्या टाबरो, उमा राठोड यांच्या 'सिटी ऑफ मांडवी' रावजी राठोड यांच्या 'तांडेल' या

मध्ये लमाण तांडयाचे चित्रण येते. अशोक पवार यांच्या 'बीराड' मध्ये (२००९) बेलदार जातीचे चित्रण येते. तसेच बाबा वडार - 'मी एक वडार' रामचंद्र नलावडे 'दगडफोडया' संतोष पवार - 'चोरटा', पंजाब चव्हाण - 'याडी', मारोतराव जाधव 'भटक्या' रमेश काळे - पारध्याच जीण' ही भटक्या-विमुक्तांची आत्मकथने उल्लेखनीय आहेत.

भटक्या विमुक्तांचे कादंबरी लेखन :-

विभावरी शिरूरकर यांची 'बळी' (१९५०) गुन्हेगारी जमातीपैकी सोलापूरच्या गुन्हेगारी वस्तीतील मांग-गारुडी जातीच्या जीवनावरील लिहिलेली भटक्या फिरस्त्या जमातीवरील पहिली कादंबरी प्रकाशित झाली."

अलिकडे कादंबरी हा वाङ्मय प्रकार आत्मकथना बरोबरच भटक्या विमुक्तांमधील साहित्यक हाताळताना दिसत आहेत. या मध्ये रावजी राठोड 'गोठण', लक्ष्मण गायकवाड - उठाव, वडारवेदना, वकिल्या पारधी, अशोक पवार - इनमाळ, दरकोस दरमुक्कम, प्रकाश जाधव-तिम्मा, नागनाथ पाटील - लंबाडी, प्रहार, चंदनवाडी, प्रशांत राठोड - हाडळ, बापू बिराजदार - गोसावी, सुदाम राठोड - मिस कॉल, हरिषचंद्र राठोड - 'संघर्ष' इत्यादी अनेक कादंबऱ्यातून प्रस्थापित समाजाविरुद्ध लढा पेटवणाऱ्या गोर जमाती, तांडा संस्कृतिची वेदना, बेलदार जमात, वडार जमात, ऊसतोड करणारी जमात, गोसावी जमात अशा विविध जमातीचे चित्रण करणारी भटक्या विमुक्तांची कादंबरी समोर येत आहे.

भटक्या विमुक्तांचे कथालेखन :-

भटक्या विमुक्तांचे कथालेखनही प्रसिद्ध झाले आहे. या कथा वाङ्मयाच्या प्रवासात हरिश्चंद्र राठोड यांच्या 'उद्धस्त' (२०००) या कथासंग्रहात 'बाचातांडा' आणि 'नैतिकतेचे फळ' या कथामध्ये भटक्या विमुक्तांचे प्रश्न मांडले आहेत. आत्माराम राठोड यांचे 'धरतीचे धनी' 'नसाबनीती' शरद राठोड, यांचे 'सापळा' राजाराम जाधव यांचा 'वाळवंटातील संधीप्रकाश' प्रदिप राठोड यांचा 'साखळदंड' हे कथासंग्रह प्रसिद्ध आहेत. दादासाहेब मोरे यांनी 'विमुक्त' मधुन भटक्याचे जीवन मांडले.

या कथालेखनात प्रामुख्याने लमाण तांडयावरील विदारक स्थिती संघर्ष, जगण्यासाठीचा लढा चित्रित झाला आहे.

भटक्या विमुक्तांचे काव्यलेखन :-

भटक्या विमुक्तांच्या कथालेखना बरोबरच काव्यलेखनही विपुल प्रमाणात निर्माण होत आहे. त्यामध्ये आत्माराम कानीराम राठोड यांच्या 'काटे आणि कळ्या' १९७८, लिंदेणी १९८३ कविता (२००३) हे तीन कविता संग्रह प्रकाशित झाले. त्यांची कविता भटक्या विमुक्तांच्या चळवळीला बळ देणारी ठरली.

या शिवाय राजाराम राठोड-आर्त, राजाराम जाधव 'वादळावारा' रानवेल, जवाहर राठोड - 'डोंगराचे

ढोल', प्रमासिंग जाधव 'वलय', उत्तम राठोड - व्यसपीठ" या विता संग्रहतुन भटक्यांच्या जीवनाची झालेली परवड दिसते.

भटक्या विमुक्तांच्या स्त्रीयाच्या कविताही लक्षनिय आहेत. गोरबंजारामधील अरुंधी नाईक - 'घुंगरवाळ', शशिकला चव्हाण 'बंधमुक्ता', प्रमिला राठोड - 'नवे अंकुर', विशाखा राठोड - 'केसुल' या कवितेतुन भटक्या विमुक्त स्त्रीचे जीवन, रुढी परंपरामुळे झालेली परवड व्यक्त झालेली आहे. ही कविता स्त्रीच्या जीवनातील दुःख शोधताना दिसून येते. या संदर्भात डॉ. रमेश जाधव म्हणतात की, "असा हा क्रांतीचा तूडूम वाजवायला सांगणारा तांडयाचे काटेरी दुःख साकारणारा प्रखर मवाळवादी कविता लिहिणारा कवी असे मत रावजी राठोड यांच्या 'मालण' मधील कवितांविषयी व्यक्त केलेले आहे."३

या बरोबरच उत्तम राठोड या भटक्या विमुक्तामधील कविने 'नवे पर्व' (१९९९) 'तुझा गोधळ मांडियला' (२००५) ही दोन नाटके लिहीली असली तरी त्यातुन भटक्या विमुक्तांच्या जीवनाचा कोणताही पैलू आलेला दिसत नाही.

भटक्या विमुक्तांचे ललित गद्यात्म, संशोधनात्म स्वरूपाचे लेखन मोठ्या प्रमाणात प्रसिद्ध झाले आहे. त्यामध्ये प्रा. मोतीराज राठोड - 'एक्स गुन्हेगारी जमाती, गुन्हेगारी जमाती कायदा आणि परिणाम, भटक्या विमुक्तांचा जाहिरनामा, लक्ष्मण माने - 'बंद दरवाजा, पालवरचं जग, विमुक्तायान, बाळकृष्ण रेणके - 'भटक्यांचा एल्गार येत आहे', व्यंकप्पा भोसले 'आम्ही उपक्षित, लीनकुमार बावने - 'भटक्यांचा भग्न संसार आणि संस्कृती', रावजी राठोड - 'विमुक्त वेध - लेखसंग्रह' या व अशा अनेक भटक्या विमुक्त चळवळीतील कार्यकर्त्यांनी लेखन केले आहे.

थोडक्यात, भटक्या विमुक्तांनी आपल्या जमातीतील विविध प्रश्नांचा शोध घेण्याचा प्रयत्न साहित्यातून केलेला आहे. त्यात आत्मकथन, कथा, कादंबरी कविता इत्यादी लेखनाच्या माध्यमातून आपली व्यथा मांडलेली आहे.

संदर्भ ग्रंथ सूची :-

- १) साठोत्तरी मराठी वाङ्मयातील प्रवाह - डॉ.शरणकुमार लिंबाळे
- २) मराठी वाङ्मयीन चळवळींचा अभ्यास - यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक.
- ३) दलित स्वकथनांचे अंतरंग - डॉ.सुरेश पैठणकर.
- ४) विमुक्तरंग - डॉ. रमेश जाधव
- ५) भटक्या - विमुक्तांची जात पंचायत - खंड ४, - प्रा. रामनाथ चव्हाण



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तेरणा पब्लिक चॅरिटेबल ट्रस्ट संचलित,
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शनिवार, दिनांक 4 फेब्रुवारी 2023

समकालीन साहित्य आणि समकालीन प्रश्न
(विशेष संदर्भ 2000 नंतरचे साहित्य)

मार्गदर्शक
प्राचार्य डॉ. अशोक घोलकर

संपादक
डॉ. भारत हंडीबाग
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सहयोगी प्राध्यापक, मराठी विभाग तथा
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स्वा.सावरकर महाविद्यालय, बीड

काळ, समाज व संस्कृतीच्या बदलत्या आयामांचे दर्शन हे साहित्याच्या माध्यमांतून हो असते. काळ व परिस्थितीनुसार समाज विकासाचा वेग धारण करत असतो. त्या समाजाबद्दलानुसार साहित्यामध्ये त्यांचे गतिशील रूप आपणांस काही प्रमाणात दिसत असले तरीही अनेक बाबी ह्या साहित्यिक वा कलावंतांच्या अनुभवविश्वातून राहून जात असतात असे जरी असले तरीही साहित्य समाज व संस्कृती यांचा अनुबंध हा अतुट स्वरूपाचा असतो. कलावंत हा त्यांच्या अनुभव विश्वाला शब्दांच्या माध्यमांतून आकार देत असतो. ह्या अभिव्यक्तीमध्ये वर्तमान म्हणजे समकालाचा प्रत्यय येत असतो. समकाल म्हणजे केवळ एका काळाचा संदर्भ येत नसून वर्तमान, भूतकाळ आणि भविष्याशी सुसंगत अशी मांडणी केली असते. संबंधीत काळाबरोबर पूर्वकाळाशी सुसंवाद राहत भविष्याची ओळख समकालीन साहित्यातून स्पष्ट होत असतो. कलावंत हा समकालीन जीवनाचे सारतत्त्व व्यक्त करत असतांना नव्या जाणिवासह प्रतिमा-प्रतिकांच्या माध्यमांतून पुढे येतो. त्यामुळे समीक्षक ही समकालीन साहित्याचा आस्वाद घेत नवनवे अर्थ शोधण्याचा प्रयत्न करत असतो. त्यामुळे समकालीन साहित्य गतिमानशील आहे समकालीन साहित्यही तशी व्यापक स्वरूप व गुंतागुंतीची प्रक्रिया आहे. लेखक ज्या काळात असतो तो काळ, आजुबाजुचा परिसर, व्यक्ती, घटना-प्रसंग, विचारप्रणाली, तत्वे आणि युगप्रवृत्ती आदीला केंद्रीत करून जे साहित्य निर्मिती होत असेल त्याला समकालीन साहित्य म्हणता येईल. सामाजिक, सांस्कृतिक, प्रदेश आदी मांडणी ही काळाबरोबर करत असल्यामुळे तो त्या काळाचे प्रतिनिधित्व करत असतो. कथा-कादंबरी, कविता,

नाटक, आत्मचरित्र आदी प्रकारांच्या साहित्य प्रकारांतून त्यांची अभिव्यक्ती कलावंत समर्थपणे करत असतो.

समकाल व मराठी कादंबरी

समकालीन काळाचा पट हा व्यापक असून त्याचे स्वरूप उलगडून दाखविण्यास समकालीन मराठी साहित्य समर्थ असे आहे. सर्व सामान्य माणसाच्या जाणिवा त्या वर्तमान काळाशी अधिक संबंधीत असतात. वाचक हा समकालीन साहित्यात आपल्याला शोधत असतो त्यामुळे साहित्य व व्यक्ती साहित्य व अनुभवाचा परीष हा अधिक रुंदावत जात असतो. समकालीन साहित्यामध्ये नवनवीन विचार, वाङ्मयीन प्रवृत्ती, प्रतिभावंताचे नवे प्रयोग, वाचकांची अभिरुची आदिचा दृष्टिकोण समकालीन साहित्य महत्त्वपूर्ण भूमिका बजावत असते.

आजच्या समकालीन चेहरा हा अधिक भयावय स्वरूपाचा असून जागतिकीकरण, उदारीकरण, खाजगीकरण, जात, धर्म, संस्कृतीतील टोकदार प्रवृत्ती, गरिब श्रीमंत यामधील वाढत जाणारी दरी, शेतकरी आत्महत्या, आदिवासी व जंगलाचे उध्ववस्तीकरण, शिक्षण व्यवस्थेचे बाजारीकरण, राज्यकर्त्यांचा नाकर्तेपणा, प्रशासनाची उदासिनता, बेरोजगारीचे वाढते प्रमाण, आरोग्यसुविधांचा खेळखंडोबा, दिशाहीन समाजाची वाटचाल, दहशतवाद, भ्रष्टाचार, हिंसाचार, बलात्कार, आदीचा हाहाकार माजला आहे. असा हा समकाल अत्यंत जटिल, गुंतागुंतीचा व संभ्रम निर्माण करत स्मृतीभ्रंशाचा हा काळ व्यक्ती, कुटूंब, समाज व राष्ट्रासाठी अत्यंत धोकादायक स्वरूपाचा आहे ह्या सर्व समकालीन समस्यांना केंद्र करत मराठी कादंबरी अधिक व्यापक होत वर्तमान जगण्यातील होरपळत असलेल्या समाजव्यवस्थेचे चित्र अत्यंत समर्थपणे पेलत आहे असे म्हणता येईल. महाराष्ट्राच्या विविध कानाकोपऱ्यात नवीन तरुणमंडळी आपल्या समृद्ध अनुभवांना अभिव्यक्त करत आहेत. चंगळवाद, बदललेली कुटूंब व्यवस्था, स्त्री शिक्षण, शेतकरी आत्महत्या, राजीकय, धार्मिक परिस्थिती, खाजगीकरण, भांडवलशाही प्रवृत्ती, शिक्षणाची दुरावस्था, खाऊजीचे धोरण, मार्केटमूल्य, प्रसिध्दीमूल्य, वाचन संस्कृतीचा लोप आदी प्रमुख समकालीन विषयाला मराठी कादंबरी न्याय देत अधिक समाजाभिमुख होत असल्याचे चित्र आपणांस आजच्या मराठी कादंबरी व कादंबरीकारांच्या सिध्दहस्त लेखणीतून येत आहे. शैक्षणिक क्षेत्र व आजची मराठी कादंबरी

स्वातंत्र्योत्तर काळामध्ये शिक्षणाचे सार्वत्रिककरण

होऊन समाजातील वंचित, मागास दऱ्या-खोऱ्यासह पाड्यपर्यंत ते पासून पालापर्यंत शिक्षणरूपी ज्ञानगंगा आली. परिणामी अनेक तरुणांनी शिक्षण पूर्ण करून नोकरी, उद्योग, व्यवसाय आदी क्षेत्रामध्ये नावलौकीक करत आपल्या समाजासमोर आदर्श ठेवला होतो त्यात शिक्षणाचे सार्वत्रिकीकरण करण्याचे कार्य हे साहित्याच्या माध्यमांतून मोठया प्रमाणात झाले. शैक्षणिक संस्था, शिक्षक, शिक्षिका, प्राध्यापक, प्राचार्य, शिक्षक बँक आदीमध्ये राजकीय हस्तक्षेप वाढून अनेक अपप्रवृत्तीचा शिरकाव झाला आहे. त्यामुळे शिक्षणाचा उपयोग समाज व परिवर्तनासाठी ह्या उद्देशाची पायमल्ली अड्डा होतांना दिसत आहे. बेकारी व अनिष्ट प्रवृत्तीमुळे अनेक सुशिक्षित बेकार तरुणांची शोकांतिका व शैक्षणिक संस्था ह्या राजाकीय आज निर्माण होत सरकारी धोरणांची दिशाभूल होत असल्याचे चिंतन व मंथन मराठी कादंबरी करते आहे. शिक्षणाचा घसरत जाणारा आलेख हा गंभीर चिंतनाचा विषय आहे. २००० नंतर प्रामुख्याने मराठी कादंबरी विश्वामध्ये अनेक शैक्षणिक क्षेत्रातील कादंबऱ्यांनी अनेक पैलूंवर प्रकाश टाकला आहे. रमेश इंगळे- निशाणी डावा अंगठा-२००५, छाया महाजन- कॉलेज, सदानंद देशमुख- बारोमास, काळवाटा- उत्तम बावस्कर, यसन- ज्ञानेश्वर जाधवर, अनंत राऊत- काहिली, रवींद्र ठाकुर- व्हायरस, श्रीराम दुर्गे- चौथी क्रांती, वामन जाधव- वाटेड, माझी काटेमुंडरीची शाळा- गो.ना. मुनघाटे, कोवळे वर्तमान- श्रीकांत देशमुख, टिश्युपेपर- रमेश रावळकर अशा प्रकारांच्या २००० नंतर प्रामुख्याने प्रसिद्ध झालेल्या शैक्षणिक स्थितीगतीचा आढावा घेणार्या ह्या कादंबऱ्या आहेत. निशाणी डावा अंगठा ह्या कादंबरीमध्ये रमेश इंगळे यांनी साक्षरता अभियान ह्या विषयातील सावळा गोंधळ मांडून ह्या सरकारी योजनेच्या फलिताबद्दल चिंता व्यक्त केली आहे. एकूण शिक्षणासारख्या ज्ञानदान करणाऱ्या पवित्र क्षेत्रातील वास्तवता, जीवनमूल्य व शैक्षणिक मूल्यांची होणारी पडझड ग्रामीण शाळा, शाळामास्तरांची गुणवत्ता, मुलांच्या प्रगतीचा घसरता आलेख कागदोपत्री आदेशांची कागदोपत्री उत्तरे, विद्यार्थ्यांच्या भविष्याचा खेळखंडोबा, शाळा मास्तर, मुख्याध्यापक, शिक्षणाधिकारी ते मंत्र्यापर्यंत योजनाबद्ध पद्धतीने कागदी प्रगतीचा आलेख आर्थिक व्यवहारातून सुरळीत सुरू आहे. बारोमास ह्या सदानंद देशमुख यांच्या कादंबरीतील नायक उच्च शिक्षण घेऊन कुठेतरी प्राध्यापक होण्याचे स्वप्न पाहतो तर लहान भाऊ मधु शेतकी शिक्षण घेऊन तलाठी वा

ग्रामसेवक होण्याचे स्वप्न पाहतो मात्र दोन्ही भावंडाकडे डोनेशन देण्यासाठी पैसे नाहीत म्हणून नोकरी मिळत नाही. उच्च शिक्षण घेऊन नोकरी मिळत नाही आणि शेतीत उत्पादन होत नाही त्यामुळे आजच्या त्रस्त झालेल्या सुशिक्षित तरुणांची वाताहत कादंबरीतून अधोरेखित होते. ह्या विषयी प्र. तानाजी पाटील म्हणतात,

”त्यामुळे आयुष्यभर बेकारीची टांगती कुरहाड डोक्यावर घेऊन जगणारी आजची ही तरुणपिढी आहे. उच्चशिक्षित मुलगाबरोबर लग्न लावून देणार्या मुलीचा बापाचा भ्रमनिराशा होते. नोकरीवाला नवरा मिळेल म्हणून लग्न करून आलेल्या पत्नीपुढे अनेक सुखस्वप्ने असतात. त्या नवऱ्याला नोकरी न मिळाल्यामुळे तिच्या स्वप्नांचा चुराडा होतो. शहरात वाढलेल्या मुलीला खेड्यातली कष्टाची कामे जमत नाहीत अनेक अडचणींना सामोरे जावे लागते.”^१ अशा अनेक उच्चशिक्षित तरुणांची वाताहत होत आहे हे स्पष्ट होते.

व्हायरस- रवींद्र ठाकुर यांचीही कादंबरी विद्यापीठ स्तरांवरील वाढत जाणारा हस्तक्षेप हा जातीय राजकारण, प्राध्यापकांची शिकवणी पेक्षा उचलेगिरीतील व्यस्ताता, अशा हीन, किळसवाणी प्रवृत्तीचा व्हायरस हा घुसल्यामुळे तरुण सुशिक्षित बेरोजगारांची गळचेपी स्पष्ट होते. ‘विनाअनुदानित’ ह्या गोंडस नावाखाली सुशिक्षित बेरोजगारांची होणारी आर्थिक, मानसिक व शारीरिक पिळवणूक ही खेदजनक आहे. एका पूर्णवेळ प्राध्यापकांना भरपूर पगार तर दुसऱ्या बाजूला सी.एच. बी. च्या नावाखाली तुटपुंजे मानधन दिले जाते. चार-पाच हजारांमध्ये भागत नाही म्हणून अनेकांनी संसार थाटला नाही. बिनपगारी फुल अधिकारी अशा स्वरूपांच्या प्राध्यापक पदासाठी विभागप्रमुख, प्राचार्य व संस्था अध्यक्ष सांगितले ती कामे मुकाटयाने करणारी शिक्षण क्षेत्रामध्ये नवीन जमात उदयास आली आहे. वाटेड- वामन जाधवर, छाया महाजन- कॉलेज, रफिक सुरज- रहकर, श्रीराम दुर्गे- चौथी क्रांती, विवेक कुलकर्णी- लातूर पॅटर्न आदी महत्त्वपूर्ण कादंबऱ्यांनी शिक्षण व्यवस्थेचा होणारा खेळखंडोबा व त्यामुळे उध्वस्त होणारी शैक्षणिक व जीवनमूल्य ही आजच्या अनेक तरुण पिढी बरेबाद करत आहेत.

कोवळे वर्तमान- श्रीकांत देशमुख यांची ही कादंबरी कामाजी कार्लेकर ह्या प्राध्यापकाच्या जीवन विषयक दृष्टिकोणांतून शैक्षणिक क्षेत्राला लागल्या. बाजार प्रवृत्ती

समाचार घेतला आहे. शिक्षण संस्थातील भ्रष्टाचार बेगडी नेतृत्व, विद्यापीठीय संशोधनातील फोलपणा, समाजकारणाच्या माध्यमांतून साध्य करणारी सत्ताकेंद्रीय प्रवृत्ती, उदात्तीकरणांच्या नावाखाली शोषण आदी बाबीवर प्रकाश टाकला आहे. पूर्वीची महाविद्यालय ही प्राचार्यांच्या नावांनी ओळखली जायची. आज त्या पदांची होणारी पायमल्ली वा मूल्यहीनता ह्यातून दिसून येते. शिक्षण क्षेत्राला लागलेली जागतिकीकरण, खाजगीकरण, उदारीकरण, भांडवलशाही प्रवृत्तीची ओळख ह्या कादंबरीतून होत शिक्षणातील समकालीन वास्तवता व बाजार प्रवृत्तीचे दर्शन घडविते. काळवाटा— उत्तम बावस्कर व यसन— ज्ञानेश्वर जाधवर ह्या मराठवाड्यातील शैक्षणिक स्थितीगतीचा आढावा घेत मराठवाडा बोलीसह अभिव्यक्त होतात. रमेश रावळकर— टिश्यूपेपर ही अलीकडलील अत्यंत महत्त्वपूर्ण व वाचनीय अशी कादंबरी आहे. अनेक तरुणांना उच्च शिक्षण घेण्याची प्रखर इच्छा असल्यामुळे अनेक प्रकारांची वेढबिगारी स्वरूपांचे कामे करून शिक्षण घेण्याचा त्यांचा प्रयत्न हा खास करून ग्रामीण तरुणांची शिक्षण विषयक वाताहत स्पष्ट करतात. आर्थिक परिस्थिती नसल्यामुळे शिक्षणाचे तीनतेरा वाजले आहेत. शेतात पिकत नाही, शहरांत योग्य कामे नाहीत त्यामुळे वेटर, हेलपर, कूक, मॅनेजर, बारबाला अशा अनेक प्रकारे होणारे मानसिक, शारीरिक शोषणांचे प्रतिकात्मक संवादी स्वरूपांमध्ये ही कादंबरी वाचकाला अधिक अंतर्मुख करते.

एकूणच शैक्षणिक क्षेत्राला आलेले बाजार स्वरूप ह्या प्रमुख कादंबऱ्यातून स्पष्टपणे येते. शिक्षणाचे पावित्र्य नष्ट होत त्याला हिणकस रुपामुळे शिक्षणसंस्था ह्या राजकीय लोकांचा अड्डा झाल्या आहेत. शासन स्तरावर विविध प्रकारची नवनवीन कागदोपत्री आदेश काढले जात आहेत. शिक्षक व प्राध्यापक यांना शैक्षणिक कामापेक्षा अशैक्षणिक कामे, राजकीय कामे, निवडणुका, वेगवेगळ्या प्रकाराची अभियान, मोहिम आदीमुळे विद्यार्थ्यांच्या शिक्षणाचा दर्जा घसरत आहे. त्यांचबरोबर संस्थाचालकांच्या खाऊजीच्या धोरणांमुळे लाखो रुपये डोनेशन, वशिलेबाजी, आदीमुळे गुणवत्तेपेक्षा अन्य गोष्टींना महत्त्व दिले जात आहे. भरमसाठ फिस असलेले कोर्स सुरू करून विद्यार्थी पालक आदींना विविध प्रकारांचे प्रलोभन दाखवत त्यांची आर्थिक लुट केली जात याला अधिकारी वर्ग व शासन ही अप्रत्यक्षरित्या संमती देत आहे. उच्च शिक्षण घेऊन शिक्षक होऊ

पाहणाऱ्या उमेदवार असंख्य आहेत आज रोजी जवळपास २०—३० प्रकाराचे शिक्षक व प्राध्यापकांचे प्रकार असून अगदी तुटपुंज्या वेतनांवर कामे करत आहेत. त्यामुळे येणाऱ्या भारत महासत्तामय विश्वामध्ये शिक्षणाचे बाजार स्वरूप हे अनेक तरुणांचे जीवन उध्वस्त करत आहे. हे मराठी समकालीन कादंबरीने अधोरेखित केले आहे. त्यात २०२० चे नवीन शैक्षणिक धोरण हे पूर्णतः खाजगीकरण, धर्मकारण, अर्थकारणाकडे झुकलेले असून उदया आपण त्यात नसू हे स्पष्ट होते. त्यामुळे येणाऱ्या काळामध्ये मराठी कादंबरी अधिक व्यापक स्वरूपाची होईल हे निश्चित.

संदर्भग्रंथसूची:—

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- ४ रमेश सावळकर— टिश्यूपेपर, राजहंस प्रकाशन, पुणे
- ५ गंगाधर पाटील, समीक्षेची नवी रुपे, मॅजेस्टिक प्रकाशन, पुणे.



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आदिवासी साहित्य, संकल्पना, प्रेरणा आणि वाटचाल

डॉ. सोपान सुरवसे

सहयोग प्राध्यापक आणि मराठी विभाग प्रमुख

स्वा. सावरकर महाविद्यालय, बीड

प्रास्तविक :

भारतीय समाजव्यवस्थेमध्ये दलित-उपेक्षित-वंचित भटक्या विमुक्त जातीजमाती यांना गावशीव वाट्याला आला. त्यांच्यातील आत्मभानाने, त्यांच्या संघर्षाने त्यांनी अनेक प्रश्नांची सोडवणूक केली. गावकुसाबाहेरील उपेक्षित - दलित गावामध्ये राहू लागले, अनेक भटक्यांना स्थिरता प्राप्त झाली. पण आदिवासी लोक मात्र शहरीकरणापासून, आधुनिकीकरणासून हजारो कोस दूर राहिल्याचे दिसतात. ना शरीरास झाकण्यापुरते वस्त्र ना डोक्यावर छत अशा रानटी अवस्थेत, काटेरी पायवाटांनी अनवाणीपायाने चालून अन्नपाण्याच्या शोधात जंगल दऱ्यात आपले जीवन व्यतित करताना आजही आदिवासी दिसतात. **आदिवासी कोण ?**

"सद्यःस्थितीत 'आदिवासी' हा शब्द विशिष्ट पर्यावरणात राहणाऱ्या, विशिष्ट भाषा बोलणाऱ्या, विशिष्ट जीवनपद्धतींनी व परंपरांनी नटलेल्या आणि शेकडो वर्षे जंगलमहाडात जीवन जगत असतांना आपली धार्मिक आणि सांस्कृतिक मूल्ये जोपासणाऱ्या मानवसमूहाची ओळख करून देण्यासाठी वापरला जातो. कधी अर्धनग्न राहून, कधी लांगोटी नेसून शिकार करण्यासाठी रानोमाळ भटकल्यामुळे त्यांना 'वनवासी' किंवा 'वन्यजमाती' म्हणून ओळखण्याचा प्रघात पडला आहे. कोणी त्यांना उपहासाने 'जंगली' किंवा 'लंगोटे' म्हणून संबोधतात. कोणी त्यांना सहानुभूतीने 'धरतीची लेकरे' किंवा 'वनराईची लेकरे' म्हणून त्यांना हाक मारतात."*

आदिवासी समाज :

आदिवासी हा भारतातील मूळ निवासी असून आर्यांच्या आक्रमण काळात तो वनवासी बनला. आर्यांच्या सोबत झालेल्या संघर्षामुळे त्याला डोंगर, दऱ्या, जंगले यांचा आश्रय घ्यावा लागला. "महाराष्ट्रात 'गोंडवन, सह्याद्री व सातपुडा' या पर्वतांगामध्ये आदिवासींच्या वस्त्या, पाडे आहेत. अकोला, अमरावती, गडचिरोली, चंद्रपूर, नागपूर, बुलढाणा, भंडारा, यवतमाळ, अहमदनगर, पुणे, औरंगाबाद, जालना, ठाणे, रायगड, जळगाव, धुळे, नंदुरबार आणि नाशिक जिल्ह्यामध्ये आदिवासी जमातीचे वास्तव्य दिसते त्यामध्ये 'गोंड, कोरकू, बंजारा, महादेव कोळी, ठाकूर, भिल्ल, राजगोंड, परधान, हलबा, कवर, कोलाम, पावरा, तडवी, लमाणी, वारली, कातकरी, कोकणा, ठाकर, मल्हार कोळी, धोंडीया, दुबळा, गावीत, मावची धनका, आंध, काथोळी अशा ४१ जमातींच्या समावेश आहे."*

या आदिवासींच्या श्रुत्वाची परंपरा एकलव्यापासून ब्रिटीश काळापर्यंत चालत आली. अनेक

टोळ्यांनी अन्याय व शोषणाविरुद्ध बंडाळ्या केल्या. 'सरंजामशाही', वसाहतवाद, साम्राज्यवाद' या विरुद्ध लढणारा आदिवासी आजही देशी वसाहतवादाचा बळी ठरलेला आहे. महात्मा फुले यांनी आदिवासींच्या वास्तव्याबद्दल काढलेले उद्गार फार मार्मिक आहेत.

ते म्हणतात...

"गोंड भिल्ल क्षेत्री होते मूळी धनी
इराणी मागुनी आले तेथे।।
शूर भिल्ल कोळी शराने-तोडीले
हाकलून दिले रानोवनी."६

परिणामी, आदिवासींच्या वाट्याला एकाकीपण आले, त्यांच्यात भावनिक दुरावा निर्माण झाला. त्यांच्या पुराव्याची कारणे त्यांच्या मानसिकतेत शोधावी लागतात.

अलिकडच्या काळात आदिवासी समाजात शिक्षण, चळवळ व जागृतीचे प्रमाण अधिक वाढल्याने आदिवासी माणूस लिहू, बोलू लागला आहे. त्यांच्या साहित्यिक जाणिवा व्यापक बनल्या असून मराठी साहित्यातील प्रवाह आणि चळवळी याचे भाने त्याला आहे.

आदिवासी साहित्य :

आदिवासी साहित्य म्हणजे काय ? या संबंधी अनेक अभ्यासक समीक्षकांनी आपली मते, भूमिका नोंदविली आहे.

१) "डॉ. माहेश्वर गावित यांच्या मते आदिमतेच्या जाणिवा, संवेदननासह प्रकट करणारे साहित्य म्हणजे आदिवासी साहित्य होय."

२) डॉ. विनायक तुमराम - "आदिवासी साहित्य हे वनसंस्कृतीचे नातलग साहित्य होय. आदिवासी साहित्य हे रानावनातील वंचितांचे साहित्य आहे. त्यांच्या प्रश्नांना भूतकाळाने कधी उत्तरेच दिली नाहीत. अशा दुर्लक्षितांचे साहित्य आहे. ज्यांच्या आक्रोशाला इथल्या सावत्र समाज व्यवस्थेने कधी न्यायच दिला नाही. अशा गिरीकुहरातील अन्याग्रस्तांचे ते क्रांतिसाहित्य होते."

३) प्रा. वामन होळमाके : आदिवासी साहित्य म्हणजे प्रामुख्याने गोंड, राजगोंड, परधान, माडिपा, थोलाम, महादेव कोही, भिल्ल, कोरकू, वारली, आंध, पारधी, थोटी, बरडा, गामीन, धनवार, पावरा अशा विविध जमातींचा समावेश आहे. आदिवास म्हणविणाऱ्या या जमातींचा समावेश आहे. आदिवासी म्हणविणाऱ्या या जमातीची गुणवैशिष्ट्ये अभ्यासनीय आहेत. त्यांच्या जीवनावर जे साहित्य आहे यास आम्ही आदिवासी साहित्य म्हणतो."

डॉ. ज्ञानेश्वर वाल्हेकर :

महाराष्ट्राच्या विविध भू-प्रदेशातील महाराष्ट्र शासनाने जाहिर केलेल्या ४७ मुख्य जमाती व

१४२ उपजमातींचे वास्तववादी जीवन चित्रण करणारे साहित्य म्हणजे आदिवासी साहित्य होय. "गोंड, महादेव कोळी, भिल्ल, कोरकू, वारली, मावची या प्रमुख आदिवासी जमातीतून पहिल्यांदा आदिवासी साहित्य निर्माण झाले, या प्रमुख जमातील लोकांनी लिहिलेले साहित्य म्हणजे आदिवासी साहित्य होय." आदिवासी जीवनातील भौगोलिक सामाजिक वांशिक व धार्मिक प्रथक्तेची जाणीव व्यक्त करणाऱ्या मराठी साहित्यास आदिवासी साहित्य म्हणता येईल.

आदिवासी साहित्याच्या प्रेरणा :

निसर्ग हे आदिवासींचे सर्वस्व आहे. रानावनात, डोंगरदऱ्याच्या आश्रयाने दुर्गम भागात राहणाऱ्या आदिवासींचे जीवन निसर्गावर अवलंबून आहे. निसर्गावर त्यांची असीम श्रद्धा आहे. आदिवासी समाज निसर्गपूजक आहे. तो निसर्ग पुत्र आहे. एकंदरीत आदिवासी समाज निसर्गावर आधारित उपजिविका करतो. निसर्ग हा आदिवासीच्या जीवनात अर्थव्यवस्थेचा कणा आहे. म्हणूनच आदिवासी साहित्यिकांच्या साहित्यात निसर्ग हा प्रेरणेच्या रूपाने येतो. आदिवासी निसर्गावर निसर्गाप्रमाणेच अकृत्रिम प्रेम करतो. म्हणूनच त्याला जंगलाचे रक्षण करणारा 'जंगलाचा राजा' म्हटले जाते. निसर्ग हेच त्यांचे सर्वस्व असल्यामुळे आदिवासी साहित्यनिर्मितीला निसर्ग ही महत्त्वाची प्रेरणा मानली जाते.

आदिवासी साहित्य चळवळ व साहित्य संमेलने :

आदिवासींच्या शतकानुशतकाच्या मौनाला संमेलनाच्या माध्यमातून वाट मिळाली. यामध्ये १९७० मध्ये चंद्रपूर जिल्ह्यात 'भद्रावती' या नगरीत आदिवासींचे पहिले संमेलन भरले. दुसरे साहित्य संमेलन 'वणी' जि.यवतमाळ येथे १९८४ मध्ये भरले. १९८७ साली 'किनवट' जि.नांदेड येथे तिसरे साहित्य संमेलन संपन्न झाले. १९८९ साली नंदूरबार जि.धुळे येथे चौथे साहित्य संमेलन लक्ष्मण माने यांच्या अध्यक्षतेखाली संपन्न झाले. या साहित्य संमेलनाच्या माध्यमातून आदिवासी साहित्याला, नव साहित्यिकाला चालना मिळाली. एकंदरीत १९७९ ते १९८४ या काळात आदिवासींची एकूण सहा (०६) साहित्य संमेलने झाली. या संमेलनांच्या माध्यमातून आदिवासींच्या साहित्य चळवळीला गती मिळाली. त्यातून विपुल प्रमाणात साहित्य निर्माण होताना दिसत आहे. आदिवासींनी आपला इतिहास साहित्यातून मांडला.

आदिवासींच्या साहित्यकृती :

साठोत्तरी मराठी वाङ्मयामध्ये आदिवासी नवशिक्षित युवकांनी आपल्या जमातीचे दुःख वेदना, सामाजिक शैक्षणिक पातळीवरील उपेक्षा साहित्यरूपाने मांडण्यास प्रारंभ केला. कथा, कादंबरी, कविता, नाटक, एकांकिका आणि वैचारिक लेख इत्यादी साहित्य प्रकारातून आपल्या भावना प्रकट केल्या. 'व्यंकटेश आत्रा' या संदर्भात म्हणतात, "स्वातंत्र्यानंतर डॉ.बाबासाहेब आंबेडकरांनी घटनेच्या ३४२ कलमाप्रमाणे १९५० ला घटनेत आदिवासींना आरक्षण नमुद केल्यामुळे आदिवासीतील काही मंडळी शिक्षण घ्यायला लागली. त्यामुळे त्यांच्यात स्वाभिमान जागृत होऊन आदिवासीबाबत गर्व व आपल्या संस्कृतिबाबत प्रेम

वाटायला लागले. त्यातूनच काही आदिवासी साहित्यिक निर्माण होऊन, त्यांनी आपला इतिहास, आपलं साहित्य मांडण्याचा प्रयत्न केला.

यामध्ये प्रामुख्याने, गोविंद गारे, व्यंकटेश आत्राम, डॉ. विनायक तुमराम, नेताजी राजगडकर, दशरथ मडावी, बाबाराव मडावी, उषाकिरण आत्राम, कुसुम आलाम, वाहरु सोनावणे, भूजंग मेश्राम, प्रभू राजगडकर, लटारी माडवी, कृष्णकुमार चांदेकर, माधव सरकुंडे, चालुलाल रावा, वामन शेडमाके, वसंत कनाके इत्यादी साहित्यिकांनी आदिवासी साहित्यकृतीला चालना दिली.

आदिवासींची कविता :

'भूजंग मेश्राम यांचे - आदिवासी कविता, गोधड, उलगुलान', डॉ. उत्तमराव धोंडगे - 'वनवासी', प्रा. विनायक तुमराम, गोंडवन पेटले आहे, 'डॉ. नीलकांत कुलराणे', 'इंद्रियारण्य', विठ्ठलसिंह धुर्वे - 'जब मन विणा के', 'प्रा. वामन शेडमाके', 'जागवा मने पेटवा मशाली', आणि वाहरु सोनावणे - 'गोधड' या सारख्या आदिवासींच्या कवितांचे संग्रह प्रसिद्ध झाले आहेत.

आदिवासींचे कथावाङ्मय :

आदिवासींचे कथावाङ्मय थोड्या प्रमाणात दिसून येते. त्यामध्ये विविध जमातीच्या जीवनाचे चित्रण येत. श्री. म. माटे यांच्या 'बन्सीधरा ! तु कुठे जाशील?' या कथेत आदिवासी कातकरी लोकांचे जीवन मांडले आहे, तर भुकेली भूके या कथेत पोटासाठी रात्री रानावनात मध गोळा करणाऱ्या कातकऱ्यांचे दारिद्र्य, उपासमार आणि दैन्य याचे चित्रण केले आहे.

शांताराम यांच्या 'बळी' कथेत गोंड जमातीच्या शोषण आणि परवडीचे चित्रण येते.

वामन चोरघडे यांनी 'मातीची भांडी' या कथेत गोंड जमातीतील अनिष्ट रुढी-परंपरेवर प्रकाश टाकला आहे.

मधु मंगेश कर्णिक यांच्या 'सराई' या कथेत खैराच्या काताचा धंदा करणाऱ्या कातकऱ्यांचे दुःख, दारिद्र्य आणि उपासमारीचे चित्रण केले आहे.

दे. शी. दुधलकर यांनी 'सूड' कथेत पाटलाचा खून करणाऱ्या गोंडाचे उग्र रूपदर्शन घडविले आहे. असे हे आदिवासींच्या जीवनावर प्रकाश टाकणाऱ्या कथालेखका थोडक्यात आढावा घेता येईल.

आदिवासींचे कादंबरीवाङ्मय :

आदिवासींच्या कथाप्रमाणेच कादंबऱ्याही फार थोड्या प्रमाणात दिसून येतात. यामध्ये नजुबाई गावीत यांच्या - आंदोर, तृष्णा, मधुकर वाकोडे यांची 'झेल झपाट' ही कोरकू जमातीची परवड, शोषण आणि प्रेमकहाणी सांगणारी कादंबरी आहे.

गोपीनाथ महान्ती यांची साहित्य अकादमी पुरस्कार प्राप्त 'अमृत संतान' ही ८१४ पानांची कादंबरी ओरीसातील 'कंध' जमातीचे जीवनदर्शन घडवणारी आहे.

इतिहास, आपलं

राजी राजगडकर,

मृजंग मेश्राम, प्रभू

शेडमाके, वसंत

डिंगे - 'वनवासी'

सह धुर्वे- 'जब मन

पोधड' या सारख्या

तीच्या जीवनाचे

कातकरी लोकांचे

त्या कातकऱ्यांचे

ते.

परंपरेवर प्रकाश

तकऱ्यांचे दुःख,

घडविले आहे.

येईल.

ग्रामध्ये नजुबाई

परवड, शोषण

८१४ पानांची

निष्कर्ष :

- 1) आदिवासींच्या वेदनांचे, दुःखाचे चित्रण करणारे हे साहित्य आहे.
- 2) आदिवासींच्यावर होणाऱ्या अन्यायाच्या विरोधात चित्रण करते आणि आदिवासींच्या बाजूने उभे राहणारे साहित्य.
- 3) हजारो - लाखो वर्ष त्यांच्यावर अन्याय झाला जे अबोल राहिले, त्यांच्या वेदनेला वाचा फोडणारे हे साहित्य आहे.
- 4) आदिम अस्मितेचा शब्दरूप अविष्कार म्हणजेच आदिवासी साहित्य होय.
- 5) दलित साहित्याप्रमाणेच हे साहित्य भारतीय अर्णव्यवस्था, जातीव्यवस्था नाकारून एक वैश्विक साहित्याचा विचार मांडते.
- 6) भारतीय राज्यघटनेमुळे तसेच लोकशाहीमुळे तरुणांना आत्मसात आले, त्यामुळे साहित्यनिर्मिती होत आहे.
- 7) स्वातंत्र्य, समता, बंधुता, मानवता, विज्ञानभान, निष्ठा या नव्या आधुनिक मूल्यांची मांडली करणारे हे साहित्य आहे.
- 8) स्वातंत्र्यपूर्व कालखंडात वर्षानुवर्ष पिळल्या गेलेल्या व स्वातंत्र्योत्तर काळात जमीनदार भांडवलदार, शेत सावकार यांच्यापासून नडलेल्या नागावलेल्या आदिवासीयांचे प्रकट मनोगत म्हणजे आदिवासी साहित्य.
- 9) आदिवासी, दलित, स्त्रीवादी साहित्याचे मिश्रत्वाचे नाते आहे.

संदर्भ :

- 1) साठोत्तरी मराठी वाङ्मयातील प्रवाह- डॉ.शरणकुमार लिंबाळे
- 2) आदिवासी साहित्य संस्कृती आणि चळवळ - वाहरु सोनवणे.
- 3) आदिवासी साहित्य एक अभ्यास - डॉ.ज्ञानेश्वर वाळेकर
- 4) आदिवासी साहित्यविचार - डॉ.माहेश्वरी गावित
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विजय जावळे यांचे "रितगाव" आणि दलित संघर्ष संघर्ष

मार्गदर्शक :- प्रा.डॉ. सोपान सुरवसे
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मराठवाड्यातील 2000 नंतरच्या लेखकांपैकी एक विजय जावळे हे आहेत. अतिशय ताकतीने ग्रामीण जीवनाचे वास्तव मांडणारे लेखक म्हणून विजय जावळे हे प्रसिद्ध आहेत. विजय जावळे यांचे "मिरगीपेर," "रितगाव," "खांदेमळणी" हे तीन कथासंग्रह तर "भाऊबंद," "चारखणी," "लेखमात" या कादंबरी प्रसिद्ध आहेत.

"रितगाव" हा विजय जावळे यांचा दुसरा कथासंग्रह 2011 मध्ये जनशक्ती वाचक चळवळ औरंगाबाद यांनी प्रकाशित केला. या कथासंग्रहात हिऱ्याचं पाणी, रितगाव, मोर्चे बांधणी, उजेड पाणी, बिमोड, देवाचा लिंब या सहा कथा या कथासंग्रहात आहेत.

"हिऱ्याचं पाणी" आणि "उजेड पाणी" या कथा मधून दलित संघर्ष संघर्ष चित्रित झाला आहे. ग्रामीण शोषित माणसाच्या मनाचे ताणतणाव आणि दुःखी जीवन या दोन कथांमधून चित्रित झाले आहे. ग्रामीण भागात पाण्यावरून पिढ्यान्पिढ्या दलितांचा व सवर्णांचा संघर्ष होत आहे. आजही जातीपाती ही नष्ट झालेली नाही. "हिऱ्याचं पाणी" या कथेतून गावांमध्ये दलितांसाठी नदीत हिरा खानलेली आहे. दलितांच्या हिऱ्याला चांगले पाणी लागले, परंतु सवर्णांच्या हिऱ्याची पाणी-आटले, तेव्हा गावातील संघर्षांनी दलितांच्या हिऱ्याचा ताबा घेतला. त्यामुळे आपल्या हक्काच्या पाण्यापासून दलितांना वंचित व्हावे लागले. वणवण भटकून पाणी आणावे लागत आहे. काशिनाथची गाय पाण्या वाचून मरणपावते, मुक्या जनावरांचे पाण्या वाचून होणारे हाल वाचाकाचे अंतःकरण हेलावून टाकते. गावातील दलित वस्तीतील भीमा हा धाडसी जात होते, तेव्हा गावातील सवर्णांचा उपसरपंच आपली माणसे घेऊन येतो. उपसरपंच अख्ख्या गावाला पाण्याच्या प्रश्नावरून भडकवतो, गावातील संघर्ष रात्रीत वाळू आणि गोटे टाकून हिरा बुजून टाकतात. भीमा व त्याचे सहकारी हिरा उकारण्याचा प्रयत्न करतात पण वाळू आणि गोटेच्यामुळे हे शक्य होत नाही. दलितांचा फक्त हिराच बुजवला नाही, तर त्यांची सवर्णांनाकडून घरे जळत असताना पाणी वाचून ते पाहण्या शिवाय काहीच करू शकत नाहीत दलित वस्तीतील लोक.

दुसरी कथा "उजेड पाणी" या कथेमधून देखील दलित संघर्ष संघर्षाचे चित्र आले आहे. गावातील सरपंच पदे मागासवर्गीय व्यक्तीसाठी राखीव असल्यामुळे आबा सरपंच झाले. समस्त संघर्षांनी बुद्धवाडावर यामुळे बहिष्कार टाकला, कारण आबा सरपंच हे त्यांना रुचले नाही. गावातील माजी सरपंच संपत देशमुख यांनी एक भिंत बांधायला सुरुवात केली. ज्यामुळे बुद्धवाड्यातील व्यक्तींना गावात जाण्या येण्यासाठीचा रस्ता बंद होणार होता. त्यामुळे सावळ्या आबाने कलेक्टर कचेरी तक्रार दाखल केली. त्यामुळे भिंतीचे काम बंद पडले.

संघर्षाने बुद्ध वाड्यावर हल्ला चढवला या हल्ल्यात बुधाजी वा पाय मोडला उभ्या गावाची आपली दुश्मनी झाली अशी चिंता आबा सरपंचाला वाटत होती. गावातील बयाजी पाटील बुद्ध वाड्यात येणे जाणे करायचा. पण आबाजी आणि आनंदाला त्याच्याबद्दल शंका वाटते. "आनंद आपल्या भावकीचं मांडण नाही हे आपली हक्काचे लढाई सुरू, संपतरावच्या गढीलाच आव्हान दिले आपण" असे आबाजी म्हणतो तर

“आनंदा म्हणतो मला बी तेच करायचे आबा त्याचीही सरंजामशाहीची खून भुईसपाट करायची, फक्त भिताडाचीच नव्हे तर संपतरावात लपलेला सरंजामदार बी लोळवायचा एकबार”.

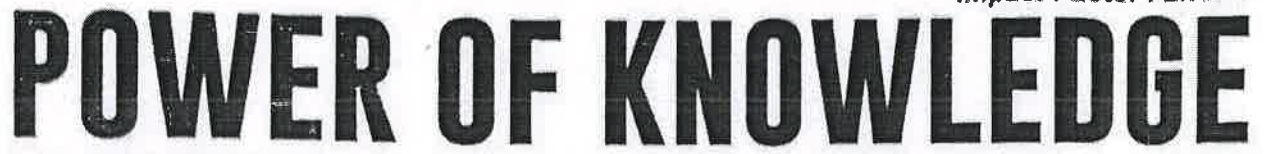
विजय जावळे यांच्या अनेक कथेतून असे पहावयास भेटते की कुठल्या ना कुठल्या कारणाने गावातील लाईट जाणे आणि गावात अंधार राहिले या कथेत देखील अंधार हा मुद्दा आहे. आनंदा गावाला वीज पुरवणारी डी पी ची लाईट तोडतो कारण गेले, दोन महिन्यांपासून बुद्धवाडा अंधाराच्या गर्देत आहे.

लाईट गेल्यामुळे गावात पाण्याचा प्रश्न निर्माण होतो, तेव्हा बयाजी पाटील आपली विहीर सर्वांसाठी खुली करतो. बायाची कोणत्याही कामासाठी संपतरावाची परवानगी घ्यायचा, पण बयाजीने सगळ्या गावाला जवळ केल्याने संपतराव बयाजीवर चिडला. बयाजी अण्णा सरपंच असताना गावची वेस पाडण्याचा ठराव ग्रामसभेत पास झाला होता. तो ठराव सावळ्या आबाला देऊ नको असे संपतरावाचे म्हणणे होते. वेस पाडण्याच्या संदर्भात जेव्हा ग्रामसभेत सावळा आबा ठराव मांडतो तेव्हा त्याला बहुमत मिळते. पण संपतरावचा मान राखून बायाची वेस पडत नाही. पण आतापर्यंत या वेशीने दहा ते पंधरा माणसं गेली. तेव्हा वेस पाडण्याच्या विरोधातला एक टीकेतरी म्हणतो “येस गावचे वैभव तवा ती पाडण्याची गरज नाही, पडायची तेव्हा पडू द्या पर त्या वस्तूवर जेसीबी चे घाव पडू देऊ नका. वेस पाडण्याचा ठराव ग्रामसभेत मंजूर झाल्यामुळे संपतराव तहसील समोर आमरण उपोषण सुरू करतो उपोषण संपेपर्यंत, वेस पाडण्याचा शब्द दिला जातो. पण वेस पाडण्याचे काम एका इंजिनिअर कडे दिले जाते. तेव्हा तो पावसाळ्याच्या आत वेस पाडली गेली पाहिजे, असे तो म्हणतो कारण वेशीचे आयुष्य संपले आहे.

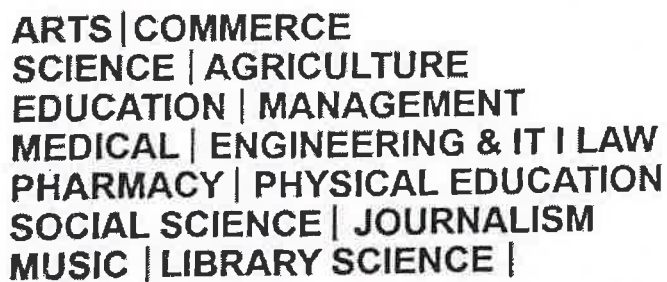
तसा आदेश दाखवून तो वेस पडतो. हे माहीत होता संपतराव या ठिकाणी येतात व डीपीचे चालू काम पाहून ते म्हणतात वेस पाडण्याचे काम बंद करा. नसता डीपीचे चालू काम बंद पाडू. बापू हे वेस पडली. डीपीचे काम बंद पाडू वेस परत येणार नाही. या ओळखीच्या आवाजाने संपतराव मागे वळून पाहतात, तर श्रीधर हा संपतरावांचा मुलगा त्यांना दिसतो श्रीधरला पाहून संपतराव खचतो व तिथून निघून जातो. नवीन पिढी अशा या जुनाट विचाराची खंडन करते. नवीन विचाराची साथ देते. आपल्या आयुष्याची नवीन पहाट करताना दिसते.

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नवीन शैक्षणिक धोरण एक चिंतन

प्रा.डॉ.मेधा गोसावी
(मराठी विभाग)

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बदल हा निसर्गाचा एक नियम आहे, आणि तो जगातील प्रत्येक गोष्टीला लागू होतो. काळाच्या प्रवाहाबरोबर त्यास अनुसरूनच हा बदल अपेक्षित असतो. यात शिक्षणही ओघाने आलेच. इंग्रजांच्या काळापासून अंमलात असलेली आपली शैक्षणिक पद्धती २०२०-२०२१ च्या नवीन शैक्षणिक धोरणानुसार बदलत आहे हे खूपच स्वागतार्ह आहे. विद्यार्थ्यांमध्ये अनेक विधे मूल्ये रूजविण्या बरोबरच राष्ट्रीय एकात्मता बंधुभाव वाढीस लावण्याबरोबरच मानवतावादी दृष्टीकोन जोपासाणारे हे नवीन शैक्षणिक धोरण आहे असे लक्षात येते.

उदा. नवीन शैक्षणिक धोरणानुसार श्रीमद् भगवद् गीतेचा NCERT च्या पाठ्यपुस्तकांमध्ये समावेश करण्यात आला हे अतिशय लक्षवेधी आहे. कारण संस्कृती टिकली तर आपले राष्ट्र टिकेल या लेखाच्या निमित्ताने नवीन शैक्षणिक धोरणाचे चिंतन आपण करूयात.

राष्ट्रीय शिक्षण धोरण २०२० हे २१ व्या शतकातील पहिले शैक्षणिक धोरण आहे, आणि या धोरणाचे ध्येय आपल्या देशातील वाढत्या विकासात्मक आवश्यकतांवर उपाययोजना करणे हे आहे. यामध्ये २१ व्या शतकातील शिक्षणाच्या महत्वाकांक्षी उद्दिष्टांशी सुसंगत अशी नवीन प्रणाली तयार करण्यासाठी भारताच्या परंपरा आणि मूल्ये यावर भर देऊन शैक्षणिक रचनेचे नियमन आणि व्यवस्थापन करण्यात आले आहे, हे राष्ट्रीय शिक्षण धोरण प्रत्येक व्यक्तीच्या सृजनात्मक क्षमतेच्या विकासावर जास्त भर देते. शिक्षणाने केवळ आकलन क्षमता विकसित केल्या पाहिजेत असे नाही तर साक्षरता आणि संख्याज्ञान या मूलभूत क्षमता व उच्च दर्जाच्या तार्किक आणि समस्या निराकरण क्षमतांचे नव्हे तर सामाजिक, नैतिक आणि भावनिक क्षमतांचा विकास सुध्दा केला पाहिजे.

प्राचीन आणि सनातन भारतीय ज्ञान आणि विचारांची आपली समृद्ध परंपरा लक्षात घेऊन हे धोरण तयार करण्यात आले आहे. या राष्ट्रीय शैक्षणिक धोरणाची दूरदृष्टी ईप्सित भारतीय मूल्यांपासून विकसित केलेली, सर्वांना उच्च गुणवत्तेचे शिक्षण उपलब्ध करून देऊन, त्याद्वारे भारताला एक जागतिक ज्ञान महासत्ता बनवून, भारताचे एका न्याय आणि चैतन्यमय ज्ञान-समाजात शाश्वतपणे परिवर्तन करण्यात, प्रत्यक्षपणे योगदान देणारी अशी शिक्षण व्यवस्था निर्माण करणे हे आहे. या शैक्षणिक धोरणात महत्वाचे हे की आपल्या शिक्षण संस्थांचा अभ्यासक्रम आणि शिक्षणपद्धत विद्यार्थ्यांमध्ये मूलभूत कर्तव्ये आणि घटनात्मक मूल्यांविषयी तीव्र आदर, स्वतःच्या भारत देशाशी दृष्ट नाते आणि बदलत्या जगातील स्वतःच्या भूमिका, जबाबदाऱ्या आणि त्या विषयी जाणीवपूर्वक जागरुकता निर्माण करते. तसेच आपण भारतीय

हा देशाबरोबरच व्यक्तिसाठीही महत्वाचा आहे. विविध परंपरांनी नटलेल्या आपल्या संस्कृतीची ओळख, आपलेपणा विद्यार्थ्यांमध्ये निर्माण करून त्यांच्यात सांस्कृतिक जागरूकता आणि अभिव्यक्तिच्या क्षमता विकसित करणे महत्वाचे आहे. त्यामधूनच त्यांना आपली भाषा, सांस्कृतिक इतिहास कला, समृद्ध परंपरा याविषयी ज्ञान होऊन आत्मसन्मान वाढू शकतो. आपला भारत देश, संस्कृतीचा खजिना आहे. येथील कला, साहित्य, रुढी परंपरा, प्राचीन वस्तू, वारसा स्थळे पाहण्यासाठी, जाणून घेण्यासाठी जगातील कोटयावधी लोक पर्यटनासाठी भारतात येतात. आणि येथील संस्कृती, तत्वज्ञान साहित्य जाणून घेऊन त्याचा आस्वाद घेतात या सर्व संपत्तीचे जतन आणि प्रचाराची भावना रुजविण्याचे काम नवीन राष्ट्रीय शैक्षणिक धोरणाद्वारे केले जाईल.

भाषेची नाळ कला आणि संस्कृतीशी अतूटपणे जोडलेली आहे. संस्कृती ही विविध भाषांमध्ये गुंफलेली असते. साहित्य, नाटक, संगीत, चित्रपट या कलांचा आस्वाद भाषेमधूनच आपण घेतो आणि म्हणून विविधांगी संस्कृती टिकविण्यासाठी तिच्या प्रचारासाठी आपल्या संस्कृतीच्या भाषेचे जतन आणि प्रसार केला पाहिजे. अनेक लिपी नसलेल्या भाषा आणि आज अस्तित्वात आहेत. ज्यांचे जतन करणे आपले कर्तव्य आहे. या दृष्टीकोणातून अभिजात भाषा, आदिवासी भाषा आणि नामशेष होत चाललेल्या भाषांसहित सर्व भारतीय भाषांचे जतन आणि त्यांचा प्रचार करण्याचे प्रयत्न असणार आहे. यामध्ये प्रत्येक भाषेसाठी अकादमीची स्थापना, आधुनिक संकल्पनांसाठी सोपापणा अचूक शब्दसंग्रह, नियमितपणे अद्यावत केलेला शब्दकोश या सर्व प्रक्रियेत विद्वान व्यक्ती आणि स्थानिक भाषिकांचा समावेश केला जाईल. नामशेष होत चालेल्या सगळ्या भाषा तसेच त्या भाषांशी संबंधित समृद्ध स्थानिक कला आणि संस्कृतीचे जतन करण्याच्या दृष्टीने वेब आधारित प्लॅटफॉर्म/पोर्टल/विकी या माध्यमातून सर्व भारतीय भाषा आणि स्थानिक कला संस्कृतीला लेखी स्वरूप दिले जाईल. भाषा बोलणे, गोष्टी सांगणे, कविता वाचन करणे, नाटक, लोकसंगीत, नृत्य यांचे व्हिडिओ, ध्वनी मुद्रणे, शब्दकोश या प्लॅटफॉर्मवर उपलब्ध असतील, यावर आणखी प्रसंगोचित साहित्याचा समावेश करून या भाषा व संस्कृती जतन करण्याच्या प्रयत्नांना हातभार लावण्याचे आवाहन देशभरातील सर्व नागरिकांना केले जाईल हे प्लॅटफॉर्मस समृद्ध करण्यासाठी विद्यापीठे आणि त्यांचे संशोधन गट एकमेकांबरोबर काम करतील.

राष्ट्रीय शैक्षणिक धोरणानुसार अध्यापनात आणि अध्ययनात बहुभाषिकत्व आणि भाषा शक्ती यांना प्रोत्साहन दिले आहे. त्यामुळे भाषाभ्यासामधून विविध भारतीय भाषांमध्ये उच्च गुणवत्तेचे साहित्य विकसित होईल आणि सर्वच भारतीय भाषांचे संवर्धन होऊन भारतीय भाषांचा प्रचार आणि प्रसार होईल.

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१) राष्ट्रीय शिक्षण धोरण २०२०, शिक्षण मंत्रालय, भारत सरकार





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यांचे विचार आणि कार्य ”**

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माणूस माणसांशी जोडला जावा, अवधी जीवसृष्टी परस्परात विलीन व्हावी, म्हणून आयुष्यात अक्षय संतांनी वेचला, हे जरी सत्य असले तरीही अन्य संतांच्या तुलनेत समर्थ रामदास स्वामींनी वैचारिक वेगळी होती. त्यांनी मोक्षा बरोबरच राष्ट्राचा विचार केला. राष्ट्र ही संकल्पना सर्वप्रथम त्यांनीच जनरुजविली. अन्यायाच्या विरोधात, गुलामगिरीच्या विरोधात जनसामान्यात चीड निर्माण करून समाजात केले. राष्ट्रभक्तीची ज्योत प्रज्वलित करून पुरुषार्थाची पूजा बांधली. साध्या-सोप्या पण रोखठोक भाषेत अर्थ समजावून सांगितला. स्वातंत्र्य म्हणजे मोक्ष अन् मुक्ती, ही नवी संकल्पना जनमानसात रुजविली देशाला चैतन्यमय केले, म्हणूनच महाराष्ट्र भूमीत शिवशाही साकार होऊ शकली. अवघ्या मराठी माणसा देण्याचं काम समर्थ रामदास स्वामींनी केलं. राष्ट्राचा संसार करणारे हे एकमेव संत असल्यामुळे त्यांच्या अभ्यास करणे व त्या प्रमाणे आयुष्य समर्पित करणे ही काळाची गरज आहे. समर्थ रामदास म्हणजे सद्बुद्ध्युक्त? अन् त्यांचा दासबोध म्हणजे मराठी माणसांच्या पाठीशी असलेला अनमोल ठेवा. संत रामदास विषयी काही विद्वानांच्या विचारांचा आपण थोडक्यात परामर्श घेऊत.

"रामदासी संप्रदाय हा दास संप्रदाय, महाराष्ट्र धर्म राघवाचा धर्म, श्री संप्रदाय, समर्थ संप्रदाय या ओळखला जातो. महाराष्ट्रात सतराव्या शतकाच्या उत्तरार्धात समर्थ रामदासांचे कार्य आणि शिकवण यातून झालेला हा पंथ आहे." या कालखंडामध्ये अवघा महाराष्ट्र अस्मानी, सुलतानीच्या कचाट्यात सापडला हे काळातील राजकीय, सामाजिक, धार्मिक, परिस्थिती दुःसह होती. अशा परिस्थितीमध्ये वैदिक वर्णाश्रम पुनरुज्जीवन रामोपासनेच्या बळावर करणारा संप्रदाय रामदासांनी सुरू केला. समर्थांनी स्थापन केलेले संप्रदाय नियुक्त केलेले महंत ही संप्रदाय स्थापन केल्याची महत्त्वाची खूण आहे.

राजकारण, धर्मकारणात जाणीवपूर्वक अंतर्भूत करणारे रामदास हे एकमेव महाराष्ट्रीयन संत होय. टाकळी येथे बारा वर्षे केलेल्या पुरश्चरणानंतर समर्थांनी भारतातील सर्व भागांत तीर्थयात्रा केली. सारकार्झने अवलोकन केले. या काळामध्ये त्यांनी शिष्य करण्यास प्रारंभ केला. तेथे या संप्रदायाच्या संकल्पनेची प्रेरणा शोधता येते. ही प्रेरणा त्या काळातील इस्लामच्या सार्वत्रिक स्वरूपाच्या धार्मिक व आक्रमणांशी संबंधित होती हा या संप्रदायाचा महत्त्वाचा विशेष होय. त्यातच त्याचे वेगळेपण शोधता येते अनेक ज्येष्ठ अभ्यासकांनी स्पष्ट केले आहे.

"स्वधर्मरक्षणासाठी समाजाच्या निष्कलंक चारित्र्याची, संघटित जीवनाची आणि प्रयत्नवादाची आवश्यकता असते. म्हणून हे अंतिम साध्य डोळ्यांसमोर ठेवून समाजाच्या अज्ञानातून निर्माण झालेले जड हीण भस्मसात करून टाकण्यासाठी सर्व गुणांचा आदर्श अशा पुरुषार्थी प्रभूराम चंद्रासारख्या दैव उपासनेभोवती त्यांनी आपल्या संप्रदायाचे प्रवर्तन केले"

देश काल परिस्थिती पाहून समर्थांनी आपल्या या संप्रदायाची उभारणी केली आणि आपले धर्म कार्य परंपरेने पुढील पिढ्यांमध्येही चालत राहावे या दृष्टीने त्याची जडण-घडण केली ?

समर्थांनी अपार लेखन केले, मानवी सद्गुणांची वाढ व्हावी, लोक कर्तृत्व संपन्न आणि परमात्म्या व्हावे ही तळमळ त्यामागे आहेच. पण समर्थांचा तत्त्वज्ञान विचार एवढाच नाही तर ऐहिकाच्या पातळीव व देशकाल परिस्थितीचे वास्तव भान ठेवतो. हा त्यांचा इतर संप्रदायांहून असलेला वेगळेपणा आहे. ही निरूपण मुख्य मानून त्याला त्यांनी राजकारण व सर्वाविषयी सावधपणा याची जोड दिली. "समर्थांनी केलेले

वरील सर्व ज्येष्ठ अभ्यासकांच्या मतांचा अभ्यास केला असता असे म्हणता येईल समर्थांच्या वा जनमानसांची जडण-घडण केली. त्याला प्रपंच प्रवण बनवला. त्यांच्यावर सुयोग संस्कार केले. त्याच प्रबोधन केले. त्याचप्रमाणे ऐहिक जीवन त्याला कसे समर्थपणे जगता येईल याचे वस्तुपाठ दिले. जीवन प्रकारे जगतांनाच पारमार्थिक जीवनाची वाटचाल कशी करावी हे त्यांनी आपल्या वाङ्.मयातून प्रतिपादन केले. श्रीसमर्थांचे अवतार कार्य अनुपम आहे. त्यांची उपासना अलौकिक आहे. त्यांच्या तत्त्वज्ञानाचा पार अमान्य करू शकणार नाही. त्यांची शिकवण ब्रह्मांडाला गवसणी घालणारी आहे. त्यांचे कर्तृत्व अचाट आहे. वास्तविक पाहता समर्थांचा संप्रदाय हा वारकरी संप्रदायापासून फारसा भिन्न नाही. समर्थ हे होते. देह थकेपर्यंत त्यांची पंढरीची वारी चालू होती. विठ्ठल भक्ती व श्रीकृष्ण भक्तीच्या अनेक खुणा वाङ्.मयामध्ये सापडतात.

समर्थ रामदास वारकरी संप्रदायापासून वेगळा झाला नाही तर तो संप्रदाय अक्षुण्ण राहावा. राहावा म्हणून या समर्थ संप्रदायाची उभारणी याने केली. एकाच आईच्या दोन सुपुत्रांपैकी एकाने योगी व दुसऱ्याने सैन्यात जावे असा हा प्रकार आहे.

प्रभु रामचंद्र, हनुमान आणि तुळजाभवानी ही समर्थ संप्रदायातील तीन प्रमुख दैवते होय. श्री मारुतीच्या उपासनेला त्यांनी नवा अर्थ दिला व त्या समाजाला शक्तीची उपासना, संघटन, प्रयत्नवादी यांचे पटवून दिले. तत्कालीन समाजामध्ये ग्रामदैवते उदंड झाली होती. देवाधर्माच्या नावाखाली सामान्य मा वाताहत झाली होती. अघोरी पंथाचे समाजामध्ये प्राबल्य होते. त्यातून समाजाला बाहेर काढण्यासाठी धर्माला जागवणाऱ्या देवांची आवश्यकता होती. श्रीराम तर समर्थांचा देवांचाही देव त्याचप्रमाणे हनु उपासना म्हणजे युक्तीची, मुक्तीची उपासना. त्यामुळे श्रीरामाबरोबरच हनुमंताची तुळजापूरची भवा समर्थांची कुलस्वामिनी रामवरदायिनी छत्रपती शिवराय व अवघ्या मराठ्यांची ती कुलदेवता अराज (महिषासुराचा) नायनाट करणारी श्रेष्ठ शक्ती. देशाच्या अराजक परिस्थितीमध्ये तुळजा भवानीची उपासना शिकवली व तुळजाभवानीचीही काही रोकडे मूळ सामर्थ्य दाखव म्हणून आराधना केली. आदि नारायण-महा हंस-ब्रह्मदेव-वशिष्ट- श्रीरामचंद्र-रामदास अशी समर्थांची गुरु परंपरा आहे.

आदिनारायण सद्गुरु आमुचा | शिष्य जाहाला त्याचा महाविष्णु

तयाचा जो शिष्य तो जाणावा हंस | तेणे ब्रह्मयास उपदेशिले

ब्रह्मदेवे केला उपदेश वसिष्ठा | तेथे धरा निष्ठा शुद्ध भाव

वसिष्ठ उपदेशी श्रीराम रामासी | रामे रामदासी उपदेशील

मठ, महंत हे समर्थ संप्रदायाचे एक वैशिष्ट्य आहे. समर्थांना महाराष्ट्रात आणि महाराष्ट्रा बा अद्यात्मविद्येची व विचार जागृतीची केंद्रे निर्माण करावयाची होती. प्रपंच आणि परमार्थ यांचा समन्वय, मु हरिकथा निरूपण दुसरे ते राजकरण या सूत्रान्वये करावयाचा होता. त्यासाठी उपासनेची व प्रचाराची केंद्रे म समर्थांनी ठिकठिकाणी मठांची स्थापना केली.

सामाजिक अराजकतेमध्ये प्रत्येक हिन्दूने सशक्त असले पाहिजे यावर समर्थांचा भर होता. शक्तीची उपा समाजामध्ये रुजवण्यासाठी त्यांनी अकरा मारुतीची स्थापना केली. त्या त्या गावातील मठ म्हणजे प्रबोधन झाले होते. लोकसंग्रह करणे, बलोपासना चालवणे, उत्तम संस्कार करणे, उत्सवांच्या निमित्ताने सर्व समाज एकत्र आणणे, मुलांना सन्मार्ग दाखवणे, भक्तिमार्गाचा प्रसार करणे अशी अनेक समाजोपयोगी कामे मठ समाजामध्ये केली जात होती. मठांतील उपासना, दैनंदिन उपक्रम अत्यंत शिस्तीने व काटेकोरपणे पाळण्यावि समर्थांचा दंडक असे.

परमार्थातील वाटचाल गुरुमुळेच होते. समर्थांच्या गुरु परंपरेचा उल्लेख मागे केला आहे. आदि नारायण-ब्रह्मा, -वसिष्ठ-श्रीराम-रामदास अशी गुरु परंपरा आहे.

समर्थांच्या शिकवणूकीचे सार थोडक्यात असे की माणूस सत्यवचनी असावा सत्याचा उपासक याच बरोबर तो विवेकी असावा असे समर्थ आग्रहाने सांगतात. विवेक हाच माणसाचा खरा अलंकार आहे. ढळला की माणूस संपला, म्हणूनच माणसाची प्रत्येक कृती प्रत्येक पाऊल विचारपूर्वक टाकलेले असावे. संघर्षाच्या वादळाच्यातही त्याचा विवेक ढळत नाही. जो सत्यापासून विचलित होत नाही तोच परमेश्वर भक्त असतो.

समर्थ म्हणतात ज्या माणसाच्या मनाला अहंकाराचा स्पर्श नसतो, जो सदैव विनयशील असतो, ज्याची वाणी प्रसन्न असते, अती मधुर भाषेत जो सर्वांशी बोलतो व्देष, मत्सर, स्वार्थ या वृत्ती पासून जो हट्ट दूर असतो. संसारात राहूनही जो कमलदला सारखा स्वच्छ असतो, निर्लेप असतो, अखिल मानव जातीची रक्षा ज्याचा धर्म असतो तोच परमेश्वराचा परम भक्त असतो., तोच सर्व सामान्य माणसाच्या गळ्यातील ताई तोच जन्म मरणाच्या फेऱ्यातून मुक्त होतो, त्याच्याच आयुष्याचं कल्याण होतं, आयुष्य सार्थकी लागतं, त्याच्याच पाऊल खुणा उमटलेल्या असतात.

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सद्गुरू अच्युताश्रमस्वामी चरित्र लीळामृत-एक- चिंतन (भाग-१)

प्रा. डॉ. मेधा गोसावी

स्वा. सावरकर महाविद्यालय बीड

महानुभाव संप्रदाय, नाथ संप्रदाय, वारकरी संप्रदाय, रामदासी संप्रदाय या विविध संप्रदायातील सत्पुषांनी भक्ती व समाजनिष्ठा या प्रेरणेमधून साहित्याची निर्मिती केली आहे. समाजावर संस्कार करून, समाज प्रबोधनाचे कार्य करून संतानी समाज जीवनाला दिशा दिली. उदा. संत ज्ञानेश्वर, संत एकनाथ, संत तुकाराम, संत रामदास, संत अच्युताश्रम या संत मांदियाळीला शेकडो वर्षांची परंपरा आहे. म्हणूनच त्यांची कामगिरी ही आजही संशोधकांच्या अभ्यासाचा, चिंतनाचा विषय होऊन राहिला आहे.

अंबड येथील समर्थ भक्त, सद्गुरू अच्युताश्रम स्वामींचे शिष्य कै. मधुकर रामचंद्र गोसावी तथा अण्णा आमचे दैवत आणि तिर्थरूप, श्री. बालाजी मंदिराचे संस्थानिक यांचे संपूर्ण अक्षर अभंग वाङ्मय संत साहित्याच्याच धर्तीवरचे आहे. सद्गुरू कृपेच्या साक्षात्काराने मंडित झालेल्या हृदयातील स्वानुभूतीच्या लहरी, लोकहितास्तव, प्रबोधनासाठी सर्वसामान्यांवर भक्तीचे संस्कार करण्यासाठी आपलेपणाच्या भावनेने सहजपणे शब्दरूप धारण करून बाहेर पडल्या म्हणून ते अक्षर वाङ्मयच ठरले. अण्णांचे सर्व अभंग संपदा, पद पदांतरे चरित्र लेखन गवळणी, भूपाळ्या, काकड आरत्या, अष्टके, स्फूट अभंग व अण्णांच्या सर्वच अभंगावर समर्थ संप्रदायाचा व सद्गुरू अच्युताश्रम स्वामींच्या अभंगांचा प्रचंड प्रभाव आहे हे अभ्यास करत असतांना पदोपदी लक्षात येते.

अण्णांच्या वाङ्मयामागील प्रेरणा :

अभंग प्रसाद : समर्थ रामदासस्वामींनी काव्याचे तीन प्रकार प्रतिपादन केले आहेत. धीटकाव्य, पाठ काव्य, प्रासादिक काव्य यापैकी धीट-पाठ काव्याविषयी समर्थ म्हणतात,
करिती कवन पाहुनिया ग्रंथ | म्हणावे यथार्थ पाठ तथा

परंतु प्रासादिक काव्य हे धीट व पाठ या काव्य प्रकारांपेक्षा पूर्णपणे वेगळे असते. स्वानुभूतीच्या लक्षणांनी प्रासादिक काव्य ओतप्रोत भरलेले असते, ते सर्व सामान्यांचे जीवन सार्थकी लावण्यासाठी आणि त्यांना आत्मशोध घेण्यासाठी प्रवृत्त करणारे असते. सर्वांच्या ठिकाणी ईश्वर आहे. त्याचा तू शोध घे, अनुभव घे हे सांगण्यासाठी असते. कर्म इशू भजावा हा त्यात संस्कार असतो. त्यामुळेच प्रासादिक काव्यात समाजाबद्दलची कळकळ असते. ही कळकळ आणि आर्ततेमुळे मिळणारा अनुभव जेव्हा शब्दरूप धारण करतो. तेव्हाच ते अभंग अक्षर साहित्य ठरत असते. आर्तता ही स्थितीची जाणीव असल्याशिवाय उद्भवूच शकत नाही. त्यासाठी दुसऱ्याचे अंतर जाणावे लागते. समर्थ रामदास स्वामी म्हणतात -

दुसऱ्याच्या दुःखे दुखावे | दुसऱ्याच्या सुखे सुखावे
सकळही सुखी असावे | ऐवी वासना

सद्गुरु अच्युताश्रमाचा प्रसाद म्हणून, सद्गुरु आबा माऊलीचा प्रसाद म्हणूनच आपल्याला अभंग स्फुरत आहेत असे अण्णांनी स्पष्टपणे प्रतिपादन केले त्यास भक्कम आधार आढळून येतो. इथे 'इदं न मम' ची निस्वार्थी भावना आढळून येते.

अण्णांच्या विविधांगी वाङ्मयाचा जेव्हा आपण अभ्यास करतो तेव्हा असे लक्षात येते की, अण्णांच्या लेखनामागे काही भक्कम प्रेरणा आहेत. त्यातील पहिली प्रेरणा निस्सिम गुरु भक्ती. अण्णांचे अवघे जीवन गुरुभक्तीने मंडित झालेले. त्याचे प्रत्यंतर अभंगामधून येते. त्यांच्या रचनेमधून गुरुभक्ती ओसंडून वाहत आहे. गुरुप्रमाणे अण्णांचे अंतःकरण वारंवार उचबळून येते. त्यामुळे रचनेमधून वेळोवेळी गुरु गौरव व्यक्त झाला आहे. अतिशय श्रद्धायुक्त अंतःकरणाने अण्णांनी सर्व गुरु परंपरेला वंदनीय मानले आहे. रामदासी तसेच नाथ संप्रदायातील गुरुपरंपरेसमोर ते वारंवार नतमस्तक होतात. सद्गुरु हाच ईश्वर हा अण्णांचा दृढ भाव व सद्गुरुच माझे सर्वस्व ही निष्ठा व्यक्त करणारे अण्णांचे शेकडो अभंग आहेत. त्यात सद्गुरु भेटीची ओढ, आर्तता, व्याकुळता आणि सद्गुरु भेटीचा आत्मानंदही आढळून येतो. गुरुकृपेमुळेच विविध तापांचा नाश झाला, दैन्य संपले, जन्मजन्मांतराचे विटाळ गेले, मरणाचे भय गेले व सद्गुरु कृपेमुळेच आपण आत्मानंदात रंगून गेलो ही भावना आहे.

संप्रदायाच्या गुरुपरंपरेचा उल्लेख त्यांच्या अनेक अभंगातून येतो

मुळ सद्गुरु आदी नारायण | त्याचा लाभ पूर्ण श्रीविष्णुसी

महाविष्णु बोधी ब्रह्मदेवा जाण | सृष्टी ही निर्माण जेणे केली

ब्रह्मदेवे मंत्र दिला वसिष्ठासी | होई ब्रह्मत्रासी ज्ञानदाता

एकनिष्ठ भाव अच्युत चरणी | ठेवी निरंजनी सदारामा

प.पू.आबा माऊलीवरची निस्सीम भक्ती अनेक अभंगातून व्यक्त झाली आहे.

आबाविण कोणी नाही रे सखा

जगी तोचि एक पाठीराखा

सद्गुरुचे आपल्यावर अनंत उपकार आहेत. ते कसे फेडावेत? सद्गुरु कृपेनेच आपणास आत्मानंदाचा लाभ घडला ही कृतज्ञतेची भावना अण्णांनी वेळोवेळी आपल्या अभंगातून व्यक्त केली आहे. गुरुभक्ती ही अण्णांच्या आयुष्याची एक प्रेरक शक्ती होती.

अंबापुरीचे सद्गुरु अच्युत | तेची माझे सर्वस्वी समर्थ (स.रा.च.१.१०)

गुरुभजने अति संतोष | गुरुकीर्तने नासती दोष

गुरुपूजने जीवशिव ऐक्यास | सहजसी पावती (स.रा.च.५.११२)

धन्य धन्य सद्गुरु अच्युत | सद्गुरु शोधन प्रवास अद्भूत

दृष्टांत स्वानुभवाची बरसात | करिती समर्थपणे (तत्रैव ११४)

समाजस्थितीशी न्याहाळिले | नाडी ओळखिली निदान केले
 विविध घटका एकवटिले | समरसुनी अद्वैते
 उत्सव सांप्रदायी लळीताचा | जनाधारी त्या बनविण्याचा
 सोंग संपादणी भक्तीचा | दे जिह्वाळा अच्युत
 विविध व्यवसायिकांचा मेळा | भिन्न उपासक केले गोळा
 संपादणी द्वारेभाव जागविला | एकत्वाचा लळीतात (तत्रैव १६ : ४, ५, ६)

अशी भेदाभेद संपवणारी लळीत परंपरा निर्गुण मठमध्ये अच्युताश्रमांनी कशासाठी सुरु केली हे सर्वांनी लळीत परंपरेत सहभागी होऊनच अनुभवावे असे अण्णा म्हणतात.

अण्णांना जात-पात मान्य नव्हती. त्यांच्या मते ज्यांच्या जवळ विषमता नाही तो सोबळा घरातीलच संस्थान बालाजी मंदिर येथे व अच्युताश्रम स्वामी मंदिर येथे अनेक प्रतिवार्षिक धार्मिक उत्सवाच्या निमित्ताने लळित उत्सवाच्या निमित्ताने सर्व जाती धर्माच्या लोकांना त्यांनी एकत्र आणले. आजही जातीभेद विरहित लळीत उत्सव अंबड येथील निर्गुण मठमध्ये सुरु असलेला दिसून येतो. या उत्सवाची सुरुवात अण्णांचे सद्गुरु अच्युताश्रम स्वामी यांनी केली आहे. त्याचा उद्देशच प्रामुख्याने पाखंड-खंडण करणे, समाज मन भक्तीप्रवण बनविणे, समाजातील जातीयता नष्ट करणे हा होता. तेच कार्य अण्णांचेही जिवीत कार्य होते. अण्णा स्वतः जेव्हा प्रापंचिकांना उपदेश करतात तेव्हा त्यांची भूमिका धर्म सुधारकाची आणि समाज सुधारकाचीच आहे.

निदंकाचे घर असावे शेजारी | जाणोनी त्याचा होसी कैवारी
 खळांची व्यंकटी सांडण्या सबुरी | मनोनिग्रही अससी तू
 निदंकाही न डावलसी | पाखंड्याचे भंड फोडिसी
 तव चालीने त्या चालविसी | स्व जाणण्या सन्मार्गी (स.अ.च.२.४९)

या ठिकाणी अण्णांची भूमिका लोकशिक्षकाची आहे. शब्दांचे फटकारे मारून त्यांनी दुराचान्यांना वठणीवर आणण्याचा प्रयत्न केला. अधर्माविरुद्ध जोरदार युद्ध पुकारले.

मोडोनी दुष्प्रवृत्तीचा अवरोध | धर्मध्वजा फडकावी (तत्रैव १८.१६६)

ही अण्णांच्या मनाची धारणा अनेक ठिकाणी व्यक्त झाली आहे. एक समाजसेवक, लोकशिक्षक, जागल्या, समाजहितासाठी दक्ष असलेल्या लढवय्याच्या रुपात अण्णा आहेत. सामाजिक विसंवादाचे स्वरूप स्पष्ट करून दुर्बलांवरील अन्यायाला वाचा त्यांनी फोडली व वाईटाचा प्रतिकार कसा करावा हे ही समाजास शिकविले.

धन द्रव्य गाठीशी बांधूनी मत होऊ नका
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(दृश्य एवं प्रदर्शनकारी कला की शोध पत्रिका)

अंतर्राष्ट्रीय सम्मेलन विशेषांक



मिथिलांचल संगीत परिषद्

स्नातकोत्तर संगीत एवं नाट्य विभाग

ललित नारायण मिथिला विश्वविद्यालय

कामेश्वरनगर, दरभंगा (बिहार)

Amitav Ghosh's *In An Antique Land*: A Study with Socio-cultural Perspective

Dr. L. G. Bahegavankar

Abstract

Amitav Ghosh's *In An Antique Land* covers is the story of two Indians in Egypt, and Abraham Ben Yiju, a Jewish merchant originally from Tunisia who came to India around A.D. 1130. He married a Nair woman. He acquired an Indian 'slave', Bomma, a native of Tulunad. Bomma accompanied his master when he went back to Egypt in the last years of his life. The novel contains six sections. The first section; prologue locates Ghosh in terms of time and Geography. The next three sections are 'Lataifa', 'Nashawy' and 'Mangalore'. The section, 'Going Back' reflects the changes he finds because of the oil economy when he returns to Egypt eight years later; and the 'Epilogue' gathers all the threads of the narrative. *In An Antique Land* is an oriental tale and epistolary fiction. It also delineates some ordinary and unheroic characters, in their daily encounters, with religious rites and social customs, personal whims and eccentricities, sometimes grave, solemn and other times, humorous.

Key Words: anthropology, autobiography, religion, social diagnosis, colonialism rootedness differences

Amitav Ghosh's *In An Antique Land* was published in 1992. It covers is the story of two Indians in Egypt, and Abraham Ben Yiju, a Jewish merchant originally from Tunisia who came to India around A.D. 1130. Ben Yiju lived in India for seventeen years. He married a Nair woman. He acquired an Indian 'slave', Bomma, a native of Tulunad. Bomma accompanied his master when he went back to Egypt

in the last years of his life. Amitav Ghosh is the other Indian in Egypt. He went there in 1980 to trace the story of Bomma. His neighbours were his guides in the village: Abu-'Ali, his landlord; Khamees the Rat, the beady eyed local wit; his adversary, the Imam, Zaghloul the weaver; and the quiet Nabeel whose personal fate left stranded in Baghdad at the outset of the Gulf War.

Head, Dept. of English, Sawarkar Mahavidyalaya, Beed. 431122

The novel contains six sections. The first section is a six-page prologue, locating Ghosh in terms of time and Geography. The next three sections of the novel are named after the places he visited- 'Lataifa', 'Nashawy' and 'Mangalore'. The section, 'Going Back' reflects the changes he finds because of the oil economy when he returns to Egypt eight years later, and the 'Epilogue' gathers all the threads of the narrative.

This novel, on one hand, is an oriental tale and epistolary fiction, and on the other, a contemporary novel, delineating some ordinary and unheroic characters, in their daily encounters, with religious rites and social customs, personal whims and eccentricities, sometimes grave, solemn and other times, humorous. Homai Shroff, in a review of *In An Antique Land*, points out that the Ghosh, through this novel has explored,

'a colourful and warmly human picture of people and places, both medieval and modern.'¹

In An Antique Land is like a detective story in which the novelist seems to be piecing together the lives of the slave and Ben Yiju from stray fragments of evidence. As a twenty-two year old researcher at Oxford, Ghosh notices a reference to a slave in a letter written in 1148 A.D. by Khalaf ibn Ishaq, an Arab merchant living in Aden, addressed to a friend of his, Abraham Ben Yiju, in

Mangalore. He finds another reference to the slave in Professor Goiter's book of translations, *Letters of Medieval Jewish Traders* (1977). Ghosh is intrigued by the reference to the slave because of his sympathy for the subaltern. His endeavor to create the life of this slave takes him to Egypt and Mangalore. In the medieval period, slavery was widespread in the littoral states of the Indian Ocean, but it was quite different from the slavery of the transatlantic trade of the New World.

Among Jewish merchants in medieval Cairo, for instance, as with many tribes in Africa, slaves were sometimes gradually incorporated into their masters' households and came to be counted as members of their families. (IAAL, P. 260)

This novel may be a kind of coming together of social diagnosis, detective fiction, autobiography, religion, scholarship, history, anthropology, travelogue and fiction. It also covers the elements of scholarly expository prose in its comments on cultural and economic issues. Ghosh recommends the historical relationship between India and Egypt, extending over a period of eight hundred years.

The first two sections of the novel, Lataifa and Nashawy focus on the social and cultural history of Egypt. The third section, Mangalore deals with Ben Yiju's stay in India for seventeen years. The last section, 'Going Back' sums up the novel's

search for Ben Yiju's life and his search for cultural and political changes. The Prologue and Epilogue complete the entire circle of the novel. The novel begins with the prologue in which the novelist describes the entire framework of the novel. He says,

I was a student, twenty - two years old, and I had recently won a scholarship awarded by a foundation established by a family of expatriate Indians. It was only a few months since I had left India and so I was perhaps a little more befuddled by my situation than students usually are. At that moment the only thing I knew about my future was that I was expected to do research leading towards a doctorate in social anthropology. I had never heard of the Cairo Geniza before that day, but within a few months I was in Tunisia, learning Arabic. At about the same time the next year 1980, I was in Egypt, installed in a village called Ibsa, a couple of hours Journey to the South east of Alexandria. (IAAL, 23)

In this novel, the writer has created the pre-colonial world that challenges many of the assumptions we make about it, about the advent of colonialism and indeed about the post-colonial world. Ghosh has created a medieval world as a vital, cosmopolitan one that puts to shame current notions of intermarriage

between communities and peoples is just a small instance of that cosmopolitanism. Speaking of the unusual linkages between the Tunisi-sian Ben Yiju, his Nair wife, and his Indian slave, Bomma. Ghosh says that the confluence that brought them together ended with the coming of Vasco-da-Gama in 1498:

Within a few years of that day the knell had been struck for the world that had brought Bomma, Ben Yiju and Ashu together, and another age had begun in which the crossing of their paths would seem so unlikely that its very possibility would all but disappear from human memory. (IAAL, P.286)

Ghosh relates the difference between the medieval world and his own eight hundred years later: the 'intertwined histories, Indian and Egyptian, Muslim and Jewish, Hindu and Muslim, had been partitioned long ago.' By recovering the memory of this intertwining, Ghosh travels across physical space and chronological time. Even as he journeys forward in space, covering ground, he journeys backward in time, just as nineteenth-century explorers as the anthropologists did. However, unlike the tales produced by these nineteenth-century 'travellers' where such trajectories would reveal a 'primitive' world, Ghosh, in his process of journey, discovers a world which seems more cosmo-politan, nuanced, and complex than the

progressivist narratives of post-enlightenment history. It traces of the complex relations between peoples and cultures in medieval times in the late-twentieth century, it is not because those relations did not thrive for years. Instead, the advent of European colonialism severed pre-existing relations and structures to create a fissure that has almost erased the histories Ghosh recovers.

Ghosh has described the changes in power over the sea and trade that result from the arrival and intervention of the Portuguese:

Within the Western historiographical record the unarmed nature of the Indian Ocean trade is often represented as a lack, or failure, one that invited the intervention of Europe, with its increasing proficiency in war. Yet it is worth allowing for the possibility that the peaceful tradition of the oceanic trade may have been, in a quiet and inarticulate way, the product of a rare cultural choice—one that may have owed a great deal to the pacifist customs and beliefs of the Gujarati Jains and Vantias who played such an important part in it. (IAAL, P.287)

Rather than viewing colonialism as a response to a lack, the novelist rewrites the advent of the Portuguese as a violent, meditated encounter. It reflects the distinctions between different modes of cultural organization. The allegiances between the Egyptians, Tunisians, Indians and

others in medieval times are revealed to have been based on relations rather than power and possession. James Clifford observes saying about *In an Antique Land*:

'The story delivers a sharp critique of a classic quest-exoticist, anthropological, orientalist—for pure traditions and discrete cultural differences.'²

This novel ascertains that it is impossible to find any pure traditions or discrete differences. When Ghosh first goes to Egypt for his fieldwork, he expects to find in that ancient land, a settled and rooted people:

'This ethnographer [was] no longer a (worldly) traveller visiting (local): natives, departing from a metropolitan center to study in a rural periphery. Instead, his 'ancient and settled' fieldsite opens onto complex histories of dwelling and traveling cosmopolitan experiences.'³

Eight hundred years before the anthropologist's arrival at his fieldsite, people had been travelling, merchants and traders involved with the trade between the Mediterranean and the Indian Ocean, not privileged men, these small traders nevertheless moved regularly between continents and challenge the anthropologist's expectations of the rootedness of his site's inhabitants. Fieldwork, in Ghosh's account, says Clifford, is-

'less a matter of localized dwelling and more a series of travel encounters, Everyone's on the move.

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and has been for cen-turies: dwelling-
in-travel.' And he goes on to argue
for 'a view of human location as
constituted by displacement as much
as by stasis' so that 'practices of
displacement might emerge as
constitutive of cultural meanings
rather than as their simple transfer or
extension.' ⁴

The novel complicates more usual
understandings of home and away,
positions that have been crucial to
earlier anthropo-logical modes. In
Ghosh's *The Shadow Lines*, his
narrator meditates on the difference
between 'coming' and 'going' in the
context of his grandmother's journey
to the town of her birth, Dhaka. After
Independence, her own Dhaka has
become a foreign place to her. Is the
narrator's grandmother going home or
coming home? The narrator says,

'Every language assumes a
centrality, a fixed and settled point to
go away from and come back to, and
what my grandmother was looking for
was a word for a journey which was
not a coming or a going at all; a
journey that was a search for precisely
that fixed point which permits the
proper use of verbs of movement.' ⁵

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अंतर्राष्ट्रीय सम्मेलन विशेषांक



मिथिलांचल संगीत परिषद्

स्नातकोत्तर संगीत एवं नाट्य विभाग

ललित नारायण मिथिला विश्वविद्यालय

कामेश्वरनगर, दरभंगा (बिहार)

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Inheritance of Loss – Effect of Colonization and Globalization

Dr S.S.Sasane

Inheritance of Loss is fiction that deals with the new era with new scenario and the effects of Colonization on the colonial mentality. How the superior factors and environment of western world change or destruct the mentality of Indians who went there for education but returned with full of hatred in mind against our own people and inferiority complex about life and relatives, either they utter develop themselves or destruct themselves

Jemubhai is from peasant family, family has poured all their income to educate him, he went a mission school, then went to Cambridge University to perceive higher education to entered in Indian Civil Services, before leaving for abroad he married fourteen year old Nimi in order to get dowry, he always viewed as outsider,

“The dowry bids poured in and his father began an exhilarated weighing and tallying, ugly face – a little more gold, a pale skin – a little less. A dark and ugly daughter of a

rich man seemed their best bet.”

He tries to imitate the British culture and tradition, he passes exam and entered into ICS. His mind and heart has been full of hatred as he has been dominated the British manners where he has found himself lowered

“Judge spends much of the rest of their marriage abusing her and tiring to strip her Indianans. He eventually sends her away, fearing that he will kill her, in the present, the judge is a deliberate, angry old man filled with self loathing because he is not accepted neither British culture nor his own society, his only solace comes from the company of his dog, Muttand eventually his granddaughter “

The problem of migration always infuriated Kiran Deasai. She draws our attention on the issue of migration in an interview

“It is something that has been going on forever I did not realize it at first. There are so many interlinked patterns that it becomes importance to examine it. It is quite a pertinent

issue .Politicians are still talking of taking non-westerners to western countries, people from poor countries to rich ones .It has a darker side .There is a reverse journey happening too like in my grandfather's time when they went abroad to study and then returned “

Both Kiran Desai and her mother Anita Desai has presented her views about Indian experiences of migration .They have a common sensibility towards migration and diaspora as both are migrated and brought up in multicultural atmosphere and has lived in east and west so thought is the fusion of cross-cultural conflict and east west encounter

“There is a parallels tread ...My mother is half German and her father was from Bangladesh I don't see the connection until much later especially with her Fasting, Feasting so these are connection and parallels the process of leaving India today”

Here Jemubhai has been suffered from the attitude and the mentality of colonizer he tries his best to adopt the manners but has b not been accepted, there is the frustration in his mind to relate all aspects of life

“Judge serves as the primary character who experiences colonization frustration firsthand .Though he benefits from it ,he must also come to terms with his abuse of his wife and the oppression he has inflicted on others because he was forced to adopt British culture”

The Booker Prize winner ,Kiran Desai is a daughter of a well known Indian English author Anita Desai and father is Ashwin Desai. She has won Booker prize in 2006 for her novel *Inheritance of Loss* She lived in Delhi up to the age of fourteen and went to USA. After graduation she joined a writing programme called Hollins in Virginia where she has started writing *Hullabaloo* in the *Guava Orchard*. Then she went to Columbia University to study creative writing. Basically Kiran Desai born and brought up in a multicultural atmosphere, as she has a right perspective for such life. *Inheritance of Loss* deals with two stories runs parallel a Gujarati family in the foothills of the north –eastern Himalayas and of illegally immigration in New York. Kiran has autobiographical experiences of the alienation in foreign countries .Kiran Desai has the feeling of longingness about homeland and poetics of diaspora .Here she has drawn the pathetic picture of immigrants in America and blackish reality of globalization She narrates economic factors responsible on the lives of immigrants. *Inheritance* is the myth of dusky story of globalization which is the trauma and east west encounter, cultural duality and self identity crisis

“The *Inheritance of Loss* is a dark and ambitious glimpse at globalization and its discontents”

Kiran has a great love for India so she put India and Indian people at

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the core of her writing *The Inheritance of Loss* deals with the story of retired Judge, his young granddaughter, old cook and his pet dog Mutt. America deals with the story of Biju the son of the judge's cook, Pannalal who tries and struggles to survive as an illegal immigrant worker in New York. Biju has been moving from one odd paid job to another in that struggle of period in America.

"Some common historical factors like colonialism and the century old economic and cultural subjugation of the third world by the affluent west have shaped these characters and their identity"

The story begins at the Darjeeling hill of west Bengal. In a crumbling estate in Kalimpong, situated at the foothills of Darjeeling hills. Poptal Patel a retired and reclusive Sai and old cook Pannalal and pet dog named Mutt. They lived there. story focused on two main characters Biju and Sai. Biju is an illegal Indian immigrant has been living in the united states son of cook. Novel depicts the journey of Biju, an illegal immigrant in the U.S who is struggling for establishing a new life. Grandfather of Sai is a retired Judge is one of Indian who has forgotten the natural Indian way of life. The retired Judge is a man disgusted with Indian ways of life, tradition and customs so he eats chapattis with a knife and fork. he hates all Indians including his father and wife and breaks ties with wife

due to hatred kind of racial hatred that has been filed by Europeans during his stay in Britain the Judge and his Anglophobia resulted in self hatred and hatred for own people and homeland

"In *The Inheritance of Loss*, Kiran Desai endeavors to show the effects of colonization become the root cause of the insufficiency of character among local people and how their eastern character is lost as they try to fit in the western culture"

The judge is described by the narrator as one of those ridiculous Indian who couldn't rid themselves of what they had broken their souls to learn. Jemubhai Patel and his personality is the product of bitter experiences what he had got during his stay at London. Jemubhai was the first boy from community who studied and went to an English University when Jemubhai went to west he stunned to see a racial hatred, the ridiculous way of western people with Black immigrants. Jemubhai was ridiculed by the white people for his accent, color and smell. He has isolated by white society he unable to cope with the conflict of identities. He became a stranger to himself and forgot to laugh. he could not able to love his own people and their tradition and custom

"Thus the conscious and prolonged endeavor to be like the masters led to a sense of inferiority and cultural uprootedness and left

him bereft of vitality, merit and dignity which were his racial inheritance. The encounter with England left him only a mimic man"

Biju is an illegal immigrant worker and has been living a life of downtrodden in the kitchen of the restaurant in New York. Actually America is a land of opportunities so the exodus of population from eastern countries migrated to America in a hope of better life and they become a victim of glamour of American refined life. America is a power of world and economic center. Biju always dogged by insecurity and fear that he would be discovered as an illegal worker he also came to learn from fellow worker about the fast expanding Indian diaspora and felt amazed by his own misconceptions and ignorance. Kiran Desai delineates Indian diaspora in her novel with brilliantly. Biju found

himself cast in a world which is superpower and constantly in a changing mode due to his ill adoptability and native rootedness he caught between the globalized and homogenized reality became helpless in the refined globalized glamorous highly sophisticated society of America.

"Desai's novel registers the multicultural reverberations of new millennium with the sensitive instrumentality of fiction. It is a globalized novel for a globalized world"

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**“Thoughts & Work of Indian Saint
Thinkers & Social Reformers”**

**“भारतातील थोर संत विचारवंत, समाजसुधारक,
यांचे विचार आणि कार्य ”**

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Contribution of Mahatma Phule and Krantijyoti Savitribai Phule in the Women Education to form Sound Society

Dr Sasane S. S

Associate Professor, English Department, Swa.Sawarkar Mahavidyalaya Beed

Mahatma Phule is the father and the basic source of women education in India, he is the first who has given importance to educate women as they are the integral part of family, according to reformers thought women education is helpful for society as well as women, it achieves two purposes as their self independence, financial security and it boosts to their family.

The period of reformation has been started with the thought and work of Mahatma Phule in his thoughts has the layer of revolution to change the face of society to remove exploitation, violence, inequality in the society in the name of caste, creed, gender, religion. Mahatma Phule has been born in the era when education has not been liberated, it was restricted certain caste, class, so it was not easy for Mahatma Phule to dare to go against the society of current era. But he saw the importance of education to awaken the poor helpless communities to live respectable life, for the sake of others Mahatma Phule has sacrificed his life time to give education to the girls and the untrodden, he has firm belief in the power of education to create the light of self dignity among the and down trodden society to get at least the consciousness that they are human beings, they have the right to live normal life but the upper caste society has created the wall of religion to restrict all people from the right of education actually that was the basic right of any human being,

"He believed in gender equality and embodied his belief by involving his wife in all social activities, he witnessed how a young widow had to shave his hair and had to reject all kinds of ornaments in her life, he saw how untouchables women were forced to dance naked and then decided to educate women by witnessing all these social illness that promote inequality" geeksforgeeks.org

From above description it is well understood that the work to reform and educate such vulnerable group it was not easy, just to digest iron but Mahatma Phule knew the importance of education and he himself has been educated so he has well introduced the human rights by the western education and thoughts of democratic Principal, individuality as every human being has right to live respectable life which is the basic right of all human being irrespective the Artificial caste system that determine the upper and lower section of society. Basically human has been recognized by his work and his well Karmas but the Indian social system was completed based on the base of discrimination as the caste system is very horrible it is the disease that has not any kind of remedy as to remove or cure it, but it is harm to entire civilization as it has the bad effect and history of its origin is system not based on equality all the thoughts behind the formation such social system is to exploit Dalit and women as to make them weaker so As they become vulnerable as easy to exploit and harm them to get benefit in such society

"Jyotirao's quest to give women and girls the right to education was supported by his wife Savitribai Phule. One of the few educated women of the time Savitribai received her literacy instruction from her husband Jyotirao. In 1851 Jyotirao founded a girl School and asked wife to teach girls at school he later opened two more schools for girls and indigenous schools for lower castes especially for Mahar and Mang caste"

The period of Mahatma Phule was completely orthodox mentality, women has been captured in the rituals and traditions that were based on superstitious mentality, to educate woman is considered as sin, even she has not permitted to touch holy books of religion as it has been polluted and ultimately she becomes sinner. If woman learns to read and write then her husband would died, it is nothing but the cunning mentality of society to keep away woman from education but Mahatma Phule has determined to educate girls, he has opened first school for girls in Pune, he and Mai Savitri

has been suffered by orthodox people. Savitribai has been taught as no lady eachers was available. Savitribai becomes first teacher in India who has taught girls for that she has tolerated bas words, has been humiliated by throwing mud, stone's but she stands in such storms with her husband educate girls, they both have been favored entire women in India

"The fact that Jyotirao Phule and his wife Savitribai Phule and his wife Savitribai Phule were the pioneers of women's education in India is well known Phule's lifelong drive for women's education stemmed from his own personal experiences as a Dalit man living in 19th century India. He realized that as long as the shudras, atishudras and women all marginalized categories were deprived of education, they would not be able to get voice of their own"

The education was limited with upper caste, it was existed in palaces and rich communities. They were living life of rich, we always listen the narrative as India was the richest country and the hub of education as in the ancient times the Universities like *Nalanda* and *Takshashila* was existed to give higher education to the people, even foreign students were also came here to perceive knowledge of ancient Art and Literature. But that education has the limitation with certain fence, no one has dared to destruct that fence and to get education at least to get the consciousness as I am also human being and I have also right to live normal life, here Varna has been made for the benefit of certain people to live luxurious live on the hardship of downtrodden so it was the greatest ray of reformation in the form of education that was entered in the mind of Mahatma Phule

"In 1888 Maharashtra Social activist *Vithalrao Krishnaji Vandekar* had bestowed Jyotirao Phule with an honorific Mahatma title meaning Venerable or Great Souled. Mahatma Phule worked against Gender discrimination and caste discrimination Mahatma Phule the scorned the rules of pollution and purity"

Self development of woman all the marginalized section is depend upon education, it is only possible with education, this key of progress has been identified by Mahatma Jyotiraoji, and he knew very well how to cure this society, there is only one way to remedy on all problems that is education and how illiteracy affects and destroys life has been well depicted in the below lines that composed by Mahatma Jyotiraoji Phule

Vidyevina Mati Geli
Mati vina neeti Geli
Neetivina gati geli
Gativina vitta gele
Vittavina shudra khachale
Itke anarth rka avidyene kele
In English below
Lack of education leads to lack
Of wisdom, which leads to lack of morals,
This leads to lack of progress,
which leads to lack of money,
which leads to the oppression of lower classes
See what state of the society one lack of education can cause

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Review on Role of Artificial Intelligence in Higher Education (NEP 2020)

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Abstract :

The New Education Policy (NEP) acknowledges in no uncertain terms the importance of artificial intelligence and AI education today. To adapt India's curriculum to the 21st century and prepare students for the AI economy, the policy emphasizes the need to impart essential technological knowledge at all levels of education.

Teaching contemporary subjects such as artificial intelligence and design thinking will introduce school children to important skills such as digital literacy, coding and computational thinking from an early age. Further, artificial intelligence, 3-D machining, big data analysis and machine learning will be integrated with undergraduate education to train industry-ready professionals.

Keywords: NEP, NRF, AI, NCERT, CIET, CBSE, NIOS Chatbots, AI.

Introduction :

All universities will offer doctoral and masters programs in core areas such as machine learning. In addition, colleges can provide targeted training in low-expert tasks to support the AI value chain such as data annotation, image classification and speech transcription. [1] Further, to make India a knowledge hub for disruptive technologies, the National Research Foundation (NRF) will promote high-quality research in the field of science and technology. Given the increasing applicability and decreasing cost of AI-based predictions, there is a particular focus on promoting research in this area.

A three-pronged approach to channel research in AI is proposed, namely (a) advancing core AI research, (b) developing and deploying application-based research, and (c) establishing international research efforts to address global challenges in the field. Using AI in Healthcare, Agriculture and Climate Change.

A variety of educational software will be developed for all the educational purposes and made available to students and teachers at all levels. All such software will be available in all major Indian languages and will be accessible to a wide range of users including students from remote areas and students with disabilities. Education-Education e-materials will continue to be developed and uploaded by all states in all regional languages, as well as by NCERT, CIET, CBSE, NIOS and other institutes/organizations.

Artificial Intelligence (AI) 3D/7D Virtual Reality:

The National Research Foundation will initiate or expand research efforts in the technology. In the context of AI NRF may consider a three-pronged approach

- (a) advancing core AI research,
- (b) developing and deploying application-based research,
- (c) advancing international research efforts to address global challenges in areas such as healthcare, agriculture, and climate change using AI.

online supervision, such incidents are automatically highlighted. Alerts are often automated. This makes the system quite reliable for conducting high quality exams without the hassle and risk of going to the center to take the exam.

With AI-powered remote proctoring, remote users can securely conduct online exams. A safe and cost-effective way to avoid cheating during online exams. System algorithms can help detect and prevent cheating during the online examination process. From chatbots to automation, we see AI growing day by day in the education sector as well, and we have to see and experience even greater AI applications in the future. Variety of learning tools are available for teaching learning and assessment Simulations. A chatbots is computer program designed to simulate conversation with human users, especially over the internet.

Augmented Reality (AR) /Virtual Reality (VR):

What is Augmented Reality (AR):

Augmented Reality (AR) is a perfect blend of the digital world and the physical elements to create an artificial environment. Apps which are developed using AR technology for mobile or desktop to blend digital components into the real world. The full form of AR is Augment Reality. The system augments the real-world scene. In AR User always have a sense of presence in the real world. AR is 25% virtual and 75% real. This technology partially immerses the user into the action. AR requires upwards of 100 Mbps bandwidth . With AR, end-users are still in touch with the real world while interacting with virtual objects nearer to them. It is used to enhance both real and virtual worlds. Augmented reality has seen practical use in schools and is increasingly being used as a visual aid to help students understand difficult concepts. These types of AR apps are also useful for engaging low-performing students.[6]

Example: AR technology helps to display score overlays on telecasted sports games and pop out 3D photos, text messages, and emails.

Virtual Reality (VR):

It is a computer-generated simulation of an alternate world or reality. It is used in 3D movies and video games. It helps to create simulations similar to the real world and “immerse” the viewer using computers and sensory devices like headsets and gloves. Apart from games and entertainment, virtual reality is also used for training, education, and science. The full form of VR is Virtual reality. Virtual reality is being implemented in job training. One of the earliest applications of VR was in flight simulators for pilot-training. These flight simulators help pilots improve their skills in a safe and cost-effective way. VR also provides an immersive simulation space for other types of training, such as police, retail workers and office workers.[6] Completely immersive virtual environment. In VR, visual senses are under control of the system VR is 75% virtual and 25% real. This technology fully immerses the user into the action. VR requires at least a 50 Mbps connection .Some VR headset device is needed. By using VR technology, VR user is isolated from the real world and immerses himself in a completely fictional world. It is used to enhance fictional reality for the gaming world.

Online testing :

Artificial intelligence provides a secure solution to ensure the integrity of online testing system evaluation in a cost-effective and scalable manner. While the advent of Artificial Intelligence (AI) is bringing drastic changes in the technological field, where it can be used to automate systems for better performance and efficiency, we are not really aware of how AI makes everyday life easier and simpler.

educated through online courses and online exams and to help many schools and colleges acquire the right students around the world. And in the future, more opportunities for development and courses will be available online, with AI-powered courses enabling students to learn from anywhere in the world and explore their skills remotely.

Examples of Artificial Intelligence in Education:

The potential of using artificial intelligence in education to enhance learning, assist teachers and fuel more effective individualized learning is exciting, but also a bit daunting. To even have an intelligent conversation about AI in education, one must first push past imaginary science-fiction scenarios of computers and robots teaching our children, replacing teachers and reducing the human element from what are a fundamentally human activity.

Adaptive Learning: “Used to teach students basic and advanced skills by assessing their present skill level and creating a guided instructional experience that helps them become proficient.”

Assistive Technology: AI can help special needs students access a more equitable education, for example by “reading passages to a visually impaired student.”

Early Childhood Education: “AI is currently being used to power interactive games that teach children basic academic skills and more.”

Data and Learning Analytics: “AI is currently being used by teachers and education administrators to analyze and interpret data,” enabling them to make better-informed decisions.

Scheduling: Helping administrators to schedule courses and individuals to manage their daily, weekly, monthly or yearly schedules.

Facilities Management: AI is effective at “monitoring the status of power, Wi-Fi and water services; alerting the facilities management workers when problems arise.”

Conclusion:

In particular Teaching links, through data collection and analysis, classification and matching can understand students' learning situation . In all aspects and at many levels, and establish Effective communication bridge between teachers and students. It helps the college teachers to prepare, compile teaching plans Study materials, online question answers, tests and assessments teaching, and reduces the burden of daily work. Therefore teachers have new teaching methods to develop students. Innovative thinking, unity and cooperation ability, emotional Communication skills, ability to solve complex problems, and other social skills. The context of development must be understood, studied And judge the development trend of industry demand, take initiative to seize opportunities, proactively respond to challenges, And work together for higher development Education in a new age.

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A REVIEW ON MADNESS OF HYSTERECTOMY: THE FIRST OR LAST OPTION?**Dr. Rupali B. Kulkarni^a, Dr. A. A. Kastikar^a, Mrs. D.R. Deshpande^a, Dr. C.B. Pangarkar^{a*}**^a Swa. Sawarkar Mahavidyalaya, Beed-431122 (MS) INDIA

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❖ Abstract

In the Present manuscript authors tried to explain the concept of hysterectomy, situation or reasons to opt for hysterectomy, the points to review before hysterectomy, side effects or complications during and after hysterectomy.

Authors focused the study especially about Beed district of Marathwada region of Maharashtra with respect to mass hysterectomy proportion of Beed district, some experiences reviewed from various sources of cane cutter women in Beed district.

Then authors stated the reasons behind this mass hysterectomy in Beed district. With respect to the title of the manuscript, this paper suggests various remedies to sort out the situation of heart bleeding problem of mass hysterectomy in Beed District of Maharashtra.

❖ Introduction

Geographically, the Maharashtra state is divided into four regions—Konkan, Western Maharashtra, Vidharbha and Marathwada. Beed district falls under Marathwada region of Maharashtra. one of the India's backward districts, Beed district 75% of the people are villages and 67% are below poverty line. Beed district comes under a rain shadow region because of having scanty and unpredictable rainfall. Due to drought for every 3-4 years and severe drought once in every 10 years, availability of better irrigation facilities, there are fractured livelihood systems. Minimum water required crops like cotton and sorghum are preferred here. So Beed region is ridden with endemic poverty, unemployment and illiteracy. The vicious cycle of debt-poverty-illiteracy badly affects the social indicators such as woman health, infant mortality, education and violence against women. Whereas Western Maharashtra-sugar belt of Maharashtra have flourishing abundant irrigation facilities, favoring sugarcane cultivation. Hence nearly 3 lakh couples annually migrate to work in the sugarcane cutting industry [1].

Mass hysterectomy in Beed District

In the study of Maharashtra, the 13,861 cane cutter women in Beed district underwent a hysterectomy surgery and 45 % among them later experienced mental as well as physical distress [2].

Taluka Wise Hysterectomy Operations In Beed District

Taluka	Total women sugarcane cutters	Women underwent hysterectomy	Percentage
Ambajogai	3423	325	10%
Ashti	4457	687	15%
Beed	8777	1639	19%
Dharur	7449	1159	16%

sex. For large fibroids and in severe bleeding condition if suitable for woman doctor recommend hysterectomy.

5. Prolapse of the uterus-The ligaments & tissues supporting the womb become weak, the uterus drop down from its normal position leading to back pain, a feeling that something is coming down out of your vagina, leaking urine (urinary incontinence), difficulty in sex.

6. Cancer-In spread or advanced stage situation of cervical, ovarian, fallopian tube, womb (uterus) cancer

Think before hysterectomy

- Are the symptoms seriously affecting my quality of life?
- If all other treatment options are explored?
- Am I ready for the possibility of an early menopause?
- Do I still want to have children?

Complications in/after hysterectomy

General anesthetic complications, heavy bleeding, ureter damage, bladder or bowel damage, Infection, Blood clots, vaginal problems, Ovary failure. Early menopause is some of the probable complications during or after hysterectomy.

❖ Post hysterectomy Experiences

1. Cane cutter Meera Dutta Kokati of 45

Meera Kokati said that contractors being insensitive never consider to the needs of women workers like toilet, bathroom or shelter. They even do not organize drinking water and also water for bath. If the water access is available they could wash out period rags and reuse them. She asked How much cloth can we tear from our petticoats? So we often use soft leaves. Due to these situations she suffered multiple infections and abdominal pain till she had a hysterectomy so that she could continue with her cane cutting work [3].

2. Sheela Waghmare(Age 33)- lives on the outskirts of Rajuri Ghodka village

Sheela Waghmare seated cross-legged on a godhadi spread on the floor with her red-rimmed eyes glazed by a deep pain stated that she married to Maanik at just 12 & was a mother of three before 18. They are among the approximately 8 lakh oos-tod kaamgaar, cane cutting workers who seasonally migrate from the Marathwada region during the six-month sugarcane harvest season to western Maharashtra and Karnataka from October to March for cane cutting. They live and work heavy in the cane fields for six months and then being landless work as agricultural daily wage labor for remaining year. she underwent hysterectomy at the age of 20 in 2008 which destroyed her life forever. She told post hysterectomy issues that she cannot sleep at night...even now a good night's sleep is a distant memory for her. She further mentioned that during long night hours she cry all night, feels like sad, anxious, suffocating, crippling sadness, sleepless nights, inexplicable bouts of irritation, physical aches. She also told that when she sleeps, her family members by her side, her muffled cries awaken them i.e. her crying disturbs their sleep. Hence then she try to sleep with her eyes closed tight. But sleep does not come. And the tears don't stop [4].

3. Sangeeta Kale of 34

Sangeeta Kale from Maharashtra's Beed district married to Sadashiv, a sugar-cane cutter at the age of 13 even before she had hit puberty and now is a mother of two college-going sons, of 19 and 17. She had her first pregnancy at 15 and child at 16, during which she worked heavy as cutting, loading the trucks for 16 hours daily with husband Sadashiv in the fields of western Maharashtra for six months. Then due to routine backbreaking work daunting on even days of her menstrual cycle, unavailability of toilets, penalized leave finally she fed up with unwanted troubles and other recurrent gynecological issues ranging from white discharge to pain so she underwent hysterectomy[5].

4. Chaya Doke of 30

myomectomy (a procedure to remove fibroids), or endometrial ablation, allowing some patients to avoid hysterectomy

- Hysterectomy Recovery must be stressed (rest, don't lift anything heavy, incision care , no sexual intercourse for six weeks after surgery)
- Govt must take efforts to reduce regional disparity in agricultural development
- Efforts to decreased seasonal migration
- Effective policies must be implemented by government

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Keywords

In the present era Corporate Social Responsibility (CSR) is playing an vital role in the upliftment and development of the society. The corporates are conducting various activities under the banner of CSR. The present research paper focuses on the CSR activities conducted by the public sector insurance companies. The companies are spending the majority of the amount as per the budget allocated. Most of the companies have contributed towards PM CARES fund during the financial year 2020-21. The co

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INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

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A STUDY OF CSR ACTIVITIES CONDUCTED BY PUBLIC SECTOR INSURANCE COMPANIES IN INDIA

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Abstract: In the present era Corporate Social Responsibility (CSR) is playing an vital role in the upliftment and development of the society. The corporates are conducting various activities under the banner of CSR. The present research paper focuses on the CSR activities conducted by the public sector insurance companies. The companies are spending the majority of the amount as per the budget allocated. Most of the companies have contributed towards PM CARES fund during the financial year 2020-21. The companies are also contributing towards betterment of the educational facilities in the country.

Keywords: CSR, Insurance Companies

Introduction

Corporate Social Responsibility (CSR) means the responsibility of the corporates towards the betterment of the society. The companies are using the resources of the society for attaining their goals. In turn, it is the responsibility of the company to give back in return to the society. The corporates have a responsibility towards all the stakeholders i.e., employees, shareholders, public, suppliers, customers, government and society at large. All these stakeholders, directly or indirectly contributes towards the attainment of the goals of the organisation. The corporates can reach out to the society easily and conducts its CSR activities as it may not be possible for government to do in every locality. After the introduction of Companies Act 2013, it has made the corporate fulfilling the conditions to compulsorily spend 2% of its average net profit towards CSR. These will help the reduce the burden of the government and it will also help in the development of the society. The insurance companies are also conducting the CSR activities across the country. The public sector insurance companies have contributed largely towards the welfare of the society. They have contributed towards providing better educational facilities, poverty elevation program, sanitation, etc. Conduct of such activities helps the public sector insurance companies to create a brand image in the society.

Literature review

Ramesh and Mendes (2015) found that the banks are engaged in conducting CSR activities mostly in the area of Education, Community Welfare, Rural Development, Women and Child development, public health projects etc. According to the Companies Act 2013, companies have to mandatorily spend 2% of average net profits as CSR. The analysis shows that, banks are making efforts for the implementation of CSR, but are not spending their 2% share of profits on CSR.

Mishra and Suar, 2010 studied whether corporate social responsibility (CSR) towards primary stakeholders have an effect on the financial and the non-financial performance (NFP) of Indian firms. With the help of questionnaire survey the data on CSR and NFP was collected from 150 senior-level Indian managers. Controlling confounding effects of ownership, stock-listing and firm size, a favourable perception of managers towards CSR is found to be associated with increase in FP and NFP of firms. The findings suggest that responsible business practices towards primary stakeholders can be beneficial and profitable to Indian firms.

Kumar (2013) examined the CSR activities carried out by Indian private (RIL) and public sector companies (ONGC) and the Indian government policies and programmes of CSR. The study revealed that though the Indian public and private firms are making efforts in the CSR areas but still there is a requirement of more emphasis to be given for CSR.

Singh and Singh (2015) studied the corporate social responsibility (CSR) activities carried out by public and private sector banks in India. The analysis showed that the work of CSR done by the Indian banking industry is a good initiative but there is still scope for development in this area. Some banks are lagging in the regulatory norms of CSR. To fulfil their social responsibility banks are focusing more on the social issues and financial issues but environmental issues are given less importance. Moreover, the public sector banks have overall higher spending than the private sector banks.

Das, S. C. (2013) study found that the non-life insurance companies disclosed significantly less social information than life insurance companies. The study also reveals that public life insurers disclosed significantly more social information than the other life insurance companies. On the other hand, a paired difference *t*-test shows private general insurance companies disclose more social information as the difference is significant.

Scope of the study

The Companies Act 2013 has made the companies fulfilling the criteria are compulsorily required to spend the 2% of its profits as a CSR activity. The study has considered the various CSR activities conducted by the public sector insurance companies. The study also covers the various projects undertaken by the public sector insurance companies under the banner of CSR.

Objectives of the study

- To study the CSR activities conducted by the public sector insurance companies.
- To study the various projects undertaken by the public sector insurance companies.

Research Methodology

The study is based on the secondary data. The data has been collected from the annual reports of the public sector insurance companies. Also, the data has been collected from the government websites, company's websites, research articles and the government reports.

Results and Discussion

CSR Spending of the Public Sector Insurance companies

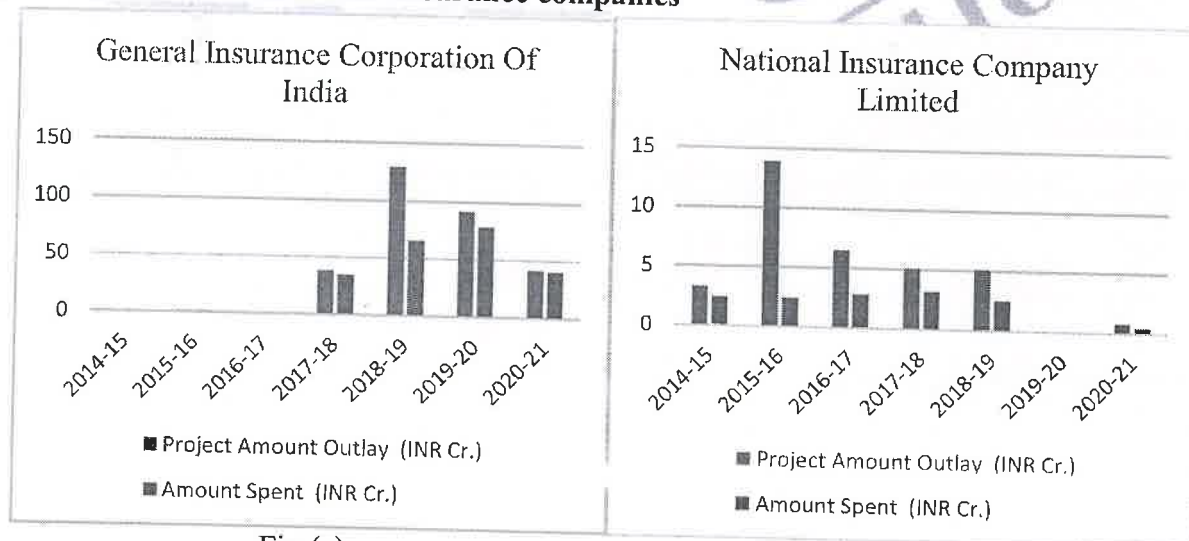


Fig (a)

Fig (b)

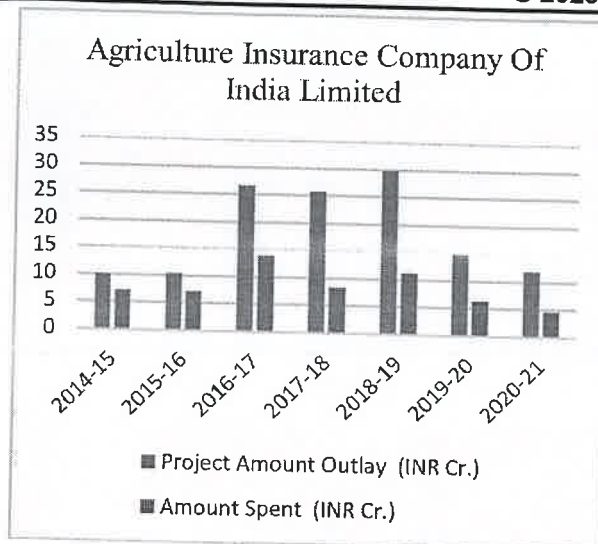


Fig (c)

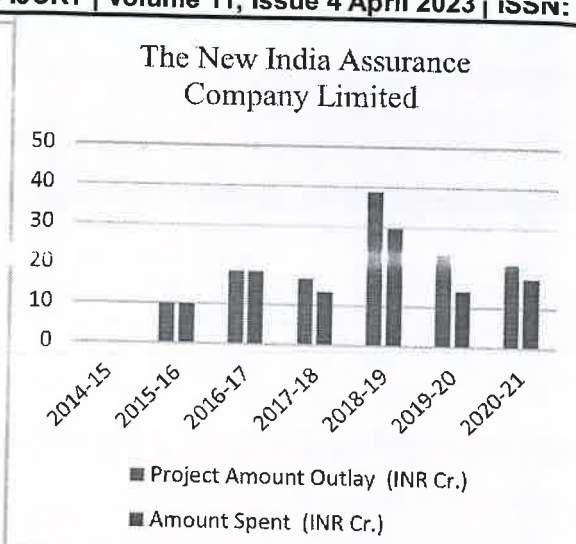


Fig (d)

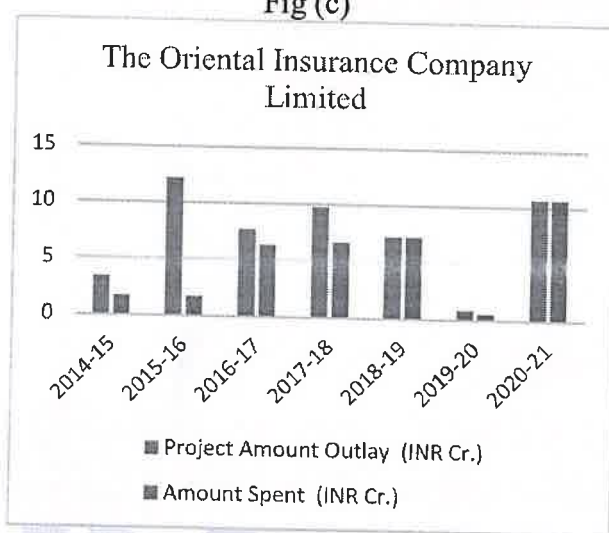


Fig (e)

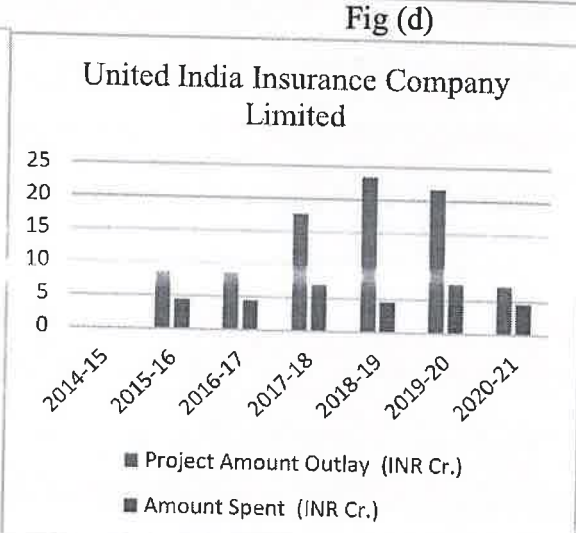


Fig (f)

Source: Authors compilation

Secondary Source: <https://www.csr.gov.in/content/csr/global/master/home/home.html>

The above figures show the data regarding the CSR spending of public sector insurance companies. It can be observed from the above graphs that all the companies are spending CSR about as per the budget allocated. United India Insurance company has spent less than the amount allocated as the budget.

CSR activities conducted by the Public Sector Insurance Companies

The Oriental Insurance Co. Ltd. Has spent majority of the amount on the health care and education during the year 2020-21. They have focused more towards the development of the better healthcare facilities and good education system. Interesting point to note about the company is that they have incurred loss during the financial year 2020-21, besides the loss the company has spent ₹10 crores on the CSR activities towards PM CARE Fund. This shows the commitment of company towards the society. The company has spent 48% of the CSR funds towards healthcare. During the last five years the company has spent majority of the amount in developing education and healthcare facilities.

Life Insurance Corporation of India is considered as a dominant player in the insurance sector. The major contribution of LIC is they purchase the government bonds and indirectly helping towards the development of the society. Besides these they have LIC Golden Jubilee Scholarship Scheme. This is an initiative of the Foundation, which provides scholarships to children from economically weaker sections of the society to pursue higher education till they complete their graduation /professional course. LIC Golden Jubilee scholarship Scheme provides scholarship to children from economically weaker section of the society amount of ` 20,000/- p.a for regular students for pursuing higher education and ` 10,000/- p.a to special girl child for pursuing 10 + 2 education. In the financial year 2020-21, scholarship is disbursed to 7,333 students for ₹ 4.50 Crore. As on 31.03.2021, 17,319 students have benefited from the scheme".

The National Insurance Co. Ltd has significantly contributed towards the healthcare facilities in the country. The notable activities of The National Insurance Co. Ltd are Sponsored Tailoring Unit for skill development for 40 traffic victim adolescent girls 2,03,940, Blind School Infrastructure ₹ 21,32,144, Providing an

Ambulance to the poor people for carrying patients to hospitals and to home ₹ 1,00,000, Indian Red Cross Society, Kakinada, Andhra Pradesh.

The New India Assurance Co. Ltd has spent 85% of its CSR funds on Prime Minister National Relief fund during the FY 202021. They have also contributed towards various activities among which major highlights are Funding to Thane Civil Hospital setting up 10 Beds NICU in Thane Civil Hospital under Umang Child Trust ₹ 26,47,263, for Skill Development they have contributed towards Skilling initiative for Women/men from rural & urban areas of Jammu (J&K) for ₹ 33,08,800,

United India Insurance Co. Ltd has contributed towards the education facilities and sanitation facilities. Besides these they have contributed towards the various project during the FY 2020-21 such as Project to run 300 Ekal Vidhyalayas to provide education and support to underprivileged children ₹ 30,00,000.

Agriculture Insurance Co. of India Ltd. Has contributed ₹ 365.58 lakhs towards PM- CARES Fund as directed by the Central Government for COVID-19. CSR contribution of company towards purchase of protection West Bengal 'Super Seeder' farm machinery for two Farmer Producers Organisations (FPOs), i.e., Nowda Krishi kalyan farmer Producer Company Ltd. And Hariharpara Agri Business Producer Company Limited. for ₹ 5.90 lakhs.

General Insurance Corporation of India has spent majority amount towards PM CARES fund for helping the economy to provide better healthcare facilities. They are also committed towards the environment as they have contributed ₹ 99,99,000 towards National Tiger Conservation Authority. Also, they have contributed ₹ 5,57,820 towards the Turning Opportunities for Upliftment and Child Help.

Conclusion

The corporates should conduct developmental activities for the betterment and welfare of the society. They should work towards the upliftment of the society. It can be observed from the above analysis that most of the public sector insurance companies are spending their CSR amount. It is also observed that majority of the companies have contributed towards the PM CARES fund during the year 2020-21. The companies are sensitive towards providing the better facilities during COVID-19 period. The companies should spent the entire amount that is allocated as a budget towards CSR.

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Customers' satisfaction towards Paytm UPI app: A study with special reference to North District of Goa.

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Abstract

In India traditionally transactions were conducted in cash. There was a less usage for online payments methods in our country. Over a period of time there has been paradigm shift in the payment system. People in the country has shifted to the various methods on online payments. However, after November 8, 2016, India has moved towards cashless transactions. The government initiative of Digital India has modernized the launch of Unified Payments Interface (UPI) applications since its launch in Jan 2016. Due to technology advancements, it has made the online payment easier and more convenient. With the usage of various online payments app it has made customers to quickly pay the amount by using the QR code. There are various application available for online payment and one among the application is Paytm. The present study has been conducted to find out the various factors leading to the customers satisfaction towards Paytm app. The study states that the customers find it convenient to make a payment with the app. Overall experience reveals that the customers are satisfied with the application.

Keywords: UPI, Paytm Digital payment system, wallets

Introduction

The world is in tremendous change in the system of payment over the period of time, from the stone age of barter system, through to coins and to effective payment. There is has been various reforms in payment systems over the period of time. Digital payment makes reference to electronic consumer transactions, which comprise of payments for goods and services that are brought over the internet, mobile payments through smartphone applications and direct transfer between private users. The customers used to visit the bank physically every time he wanted to transfer money but after the introduction of the payment's app, it has helped the consumers to quickly transfer the money. It has help them to save their time as well as energy.

Unified Payments Interface (UPI) app helps the users to add multiple accounts and conduct the transactions by using the multiple accounts. The different services are being offered by all the UPI apps. It has helped the people to save the time and also have reduced the burden of visiting the banks.

Paytm (Pay Through Mobile) is an UPI application used by customers for various reasons such as paying bills, online transfer, mobile recharge, movie tickets booking etc. the facility is available round the clock. This is one of the largest online payment platforms in the country. This app is launched in 2010 by Fintech Company and it is owned by one97 communications.

Literature review

Abhijit M. Tadse and Harmeet Singh Nannade., (2017) the study tried to find out different difficulties faced by the Paytm users. The study concludes that the company needs to work upon the payment gateway in order to improve the transaction efficiency as majority of people faced the problem with payment gateway. It is found that in terms of privacy the company has done well and it has to work upon the discount, offers and update on various features.

S. Khan, (2018) has studied the factors influencing the consumers to purchase the products the payment gateway used by them for making online payment. The study concludes that additional security features to be added and there should be use of Artificial Intelligence. This will help to build the confidence among the customers.

Vidya S. (2019) concludes that BHIM app can be used without internet connection the app can be used to conduct the transaction. Additional features are being provided by PhonePe and Paytm.

Gokhan Aydin (2016) concludes that the most important factor that affects the user's attitude is the ease of using the wallets. This factor must be focused in order to increase the usage of the mobile digital wallets.

S.Singh (2017) found that education level affects the digital payment system. The educated person will be more aware about the advantages of using these digital wallets and this will help to increase the usage of wallets. Factors like annual income, age gender do not have any effect on the use of digital payment system.

Scope of the study

In the last decade there has been transformation in payments methods that are being adopted by the people. There has been drastic shift towards online payment methods. There are various options available for the customers like NEFT, RTGS, Digital Wallets, UPI apps etc. All these methods have helped the customers to transfer or make the payment with ease and convenience. There are various UPI apps that are being used by the business owners and also by the people. Among them Paytm is one of the apps that is widely used in the country to make payments, money transfer, mobile recharge etc. The present study focuses on the various factors leading to the customer satisfaction towards Paytm app. The data has been collected from the North District of the state of Goa.

Objective of the study

The broad objective of the research paper is to study the customer satisfaction towards paytm app.

Research Methodology

The data has been collected from both the sources i.e. primary and secondary. The primary data has been collected through structured questionnaire. The secondary data has been collected from the various research papers. The mean and standard deviation is used for the interpretation of the data.

Sample Size

The sample size for the study is 180. The respondents are selected by using random sampling method.

Results and Discussion

Demographic profile of the respondents

Age		
Age (In Years)	Frequency	Percent
18-23 years	85	47.2
24-29 Years	65	36.1
30-35 years	21	11.7
35 years and above	9	5

Total	180	100
Gender		
Gender	Frequency	Percent
Male	79	43.9
Female	101	56.1
Total	180	100
Educational Qualification		
Educational Qualification	Frequency	Percent
S.S.C.	13	7.2
H.S.S.C.	55	30.6
Graduate	89	49.4
Post Graduate	21	11.7
others	2	1.1
Total	180	100
Occupation		
Occupation	Frequency	Percent
Govt. Servant	21	11.7
working in private company	30	16.7
Student	101	56.1
Self employed	22	12.2
Others	6	3.3
Total	180	100
Reasons for using Paytm		
Reasons	Frequency	Percent
Money Transer	41	22.8
Recharge	91	50.6
BillPayment	36	20
Ticket Booking	12	6.7
Total	180	100

The above demographic profile of the respondents reveals that majority of them are in the age category of 18-25 years. As per the above analysis the number of female respondents are more. Majority of the respondents have completed graduation. Most of paytm users are using this app to recharge their phones, some of them are using for money transfer and bill payment. The paytm have help users to pay the bill within seconds.

Paytm is convenient to use

	N	Mean	Std. Deviation
Paytm is Convenient to use	180	1.56	.970
Valid N (listwise)	180		

The mean value states that majority of the respondents agree to the statement that the paytm is convenient and simple to use.

Paytm is cost effective

	N	Mean	Std. Deviation
Paytm is Cost Effective	180	1.89	1.148
Valid N (listwise)	180		

The above analysis states that paytm users are in the favour that the app is cost effective. It shows that respondents strongly agree to the above statement.

Paytm helps to save time

	N	Mean	Std. Deviation
Paytm helps to save time	180	1.40	.774
Valid N (listwise)	180		

The payment app is very useful for everyone. The mean value highlights that majority of respondents agreed that using paytm app saves the time. Most of the banking services are available and can be conducted within few seconds. Now a days people don't have to visit the bank physically, everything is available online.

Transactions done through paytm are secured

	N	Mean	Std. Deviation
Transactions done through Paytm are secured	180	1.53	.936
Valid N (listwise)	180		

The transactions are secured by using the pin and without knowing it transactions cannot be successful. Most of them are of the opinion that the transactions are done through paytm are fully secured and safe.

Failure rate in transactions is very low

	N	Mean	Std. Deviation
Failure rate in transactions in very low	180	2.08	1.195
Valid N (listwise)	180		

The mean value depicts that the transactions done through paytm is successful most of the time. The respondents strongly agree that failure rate in transactions is very low.

Paytm offers different coupons and offers

	N	Mean	Std. Deviation
Paytm offers different coupons and offers	180	1.61	1.081
Valid N (listwise)	180		

Using paytm is beneficial to the users. The app gives different cashbacks and offers to its customers. The respondents feel that the app is giving various coupons and discount when transactions are done through the app.

Paytm is one of the options for promoting cashless economy

	N	Mean	Std. Deviation
Paytm is one of the option for promoting cashless economy	180	1.68	.960
Valid N (listwise)	180		

Concept of cashless economy is being promoted by the government. These payment apps has help in achieving this objective of cashless economy. More and more people are now using the app for money transfer, recharge, ticket booking, etc. also using this app helps to save the time and energy.

Easy assistance is provided while resolving the query

	N	Mean	Std. Deviation
Easy assistance is provided while resolving the query	180	1.67	1.041
Valid N (listwise)	180		

The customer support is provided by the app whenever they are in need of. The above analysis states that the customers are easily able to resolve their queries and difficulties easily and within short span of time.

All transaction related issues are resolved quickly

	N	Mean	Std. Deviation
All transaction related issues are resolved quickly	180	1.66	1.074
Valid N (listwise)	180		

The above analysis shows that the transactions related issues are resolved quickly. This app claims that transaction done through app is successful 99% of the times. This gives assurance to the users that it is secured and also it will help them to resolve their queries easily.

Conclusion

The study concludes that the customers are finding convenient to use paytm app, there are also of the opinion that it is secured and safe to use, helps to save time, it is cost effective, failure rate is very low. The app offers various coupons and discounts to its customers. It can be concluded that customers are satisfied with the use of paytm app.

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SPATIO TEMPORAL CONSUMPTION OF CHEMICAL FERTILIZERS IN MAHARASHTRA STATE

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Introduction:

Soil naturally contains many nutrients like nitrogen, phosphorous, calcium and potassium. These nutrients allow plants to grow. When soil nutrients are missing or in short supply, plants suffer from nutrient deficiency and stop growing. When nutrient level is too low, the plant cannot function properly and produce the food necessary to feed the world's population.

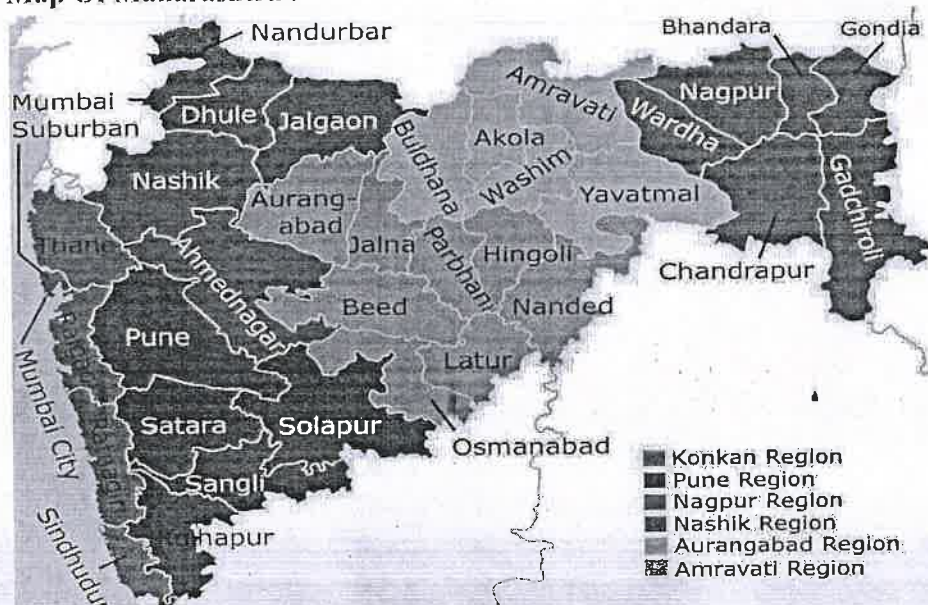
Once crops are harvested for human consumption, the natural supply of nutrients in the soil must be refilled, So farmers add nutrients the their soil. Nutrients can be added from verity of sources that is organic matter, chemical fertilizers and even by some plants. This maintains soil fertility. So the farmers can continue use the fertilizers for the healthy crops farmers turn to fertilizers because these substance. Fertilizers are simply plant nutrients applied to agricultural field to supplements required elements found naturally in the soil. Fertilizers have been used since the start of agriculture.

Fertilizers use is remarkable increased from some last decade in all over the world as well as in study area due to the pressure of growing population on agricultural land, consumption of chemical Fertilizers in the Maharashtra state for 2019-20 was 36.01 lakh MT with per hectare consumption of 122.3 kg. It was 27.7 Lakh MT with per hectare consumption of 122.5 kg for 2018-19.

The present investigation tries to find out the spatio temporal changes about the consumption of chiminal fertilizers in study area in the research paper authors also highlight the which problems are created due to the heavy use of chemical Fertilizers.

Study Area:

The selected study area, Maharashtra state is located in north Centre of peninsular India and it is lying between 15 0 45' to 22 0 6' north latitude and 70 0 36' to 80 0 54' east longitude. Maharashtra has a remarkable physical homogeneity. The dominant physical trait of the state is its plateau character. Maharashtra's western part of coastal plains western upturned rims rising to from the Sahyadri rang and its slopes gently descending towards to east and southeast. The Major rivers and their master tributaries have covered the plateau in to alternating broad-river valleys and intervening higher level interfluves. The Sahyadri range is the physical backbone of the Maharashtra State. Rising on an average to an elevation of 1000 mtrs.

Location Map Of Maharashtra :**Objectives :**

1. To Find out the region wise use of chemical fertilizers.
2. To assess the temporal changes in use of chemical fertilizers.
3. To give a review to consequences of use of more chemical fertilizers in study area.

Database And Methodology:

The present study based on only secondary data, with is obtained from socio-economic review of Maharashtra state for the period of 2018-9 and 2019-20.

The collected data were processed by appropriate statistical and quantitative techniques. The map, table and cartographic method are used for presenting the processed data and their interpretation, which is support for getting concluding remarks.

Region wise consumption of chemical fertilizers in Maharashtra State (00 MT)

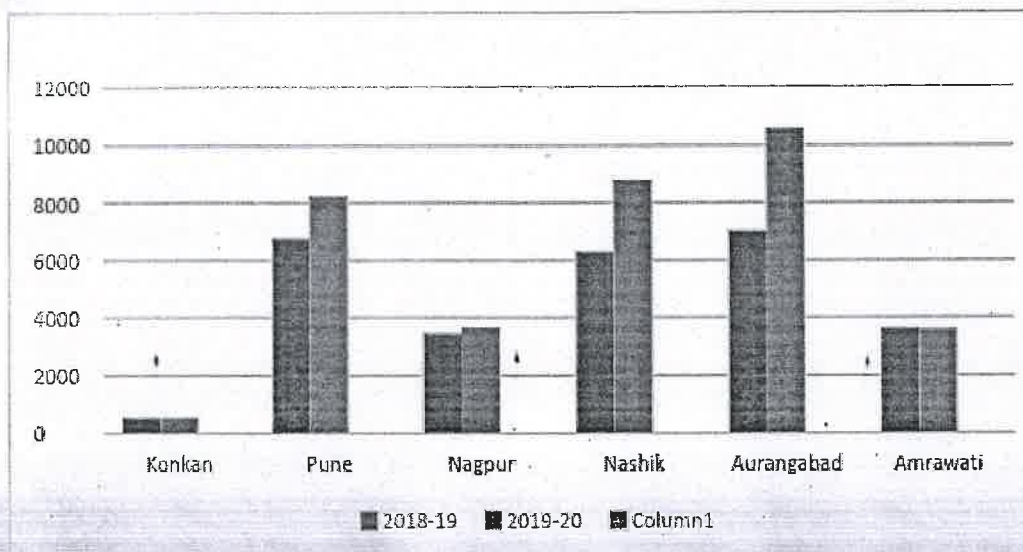
Sr. No.	Region	Consumption of Chemical Fertilizers		Volume of Change
		2018-19	2019-20	
1	Konkan	544 (1.96)	538 (1.49)	-06 (-0.47)
2	Pune	6758 (24.39)	8229 (22.85)	1471 (1.54)
3	Nagpur	3453 (12.46)	3688 (10.24)	235 (2.22)
4	Nashik	6293 (22.71)	8783 (24.38)	2490 (1.67)
5	Aurangabad	7020 (25.34)	10562 (29.32)	3542 (3.98)
6	Amravati	3633 (13.11)	4212 (11.69)	579 (1.42)
	Maharashtra	27701 (100)	36012 (100)	8311 (0.76)

Source – Commissionerate of Agriculture GoM (Fig. in Bracket indicate %)

Result And Discussion :

1. In Maharashtra state Aurangabad, Pune and Nashik region was very high consumption of chemical fertilizers during the investigation period. These three regions are consummated chemical fertilizers 25.34 % (702000 mt), 24.39 % (675800 mt) and 22.71 % (629300 mt) in 2018-19 respectively. Aurangabad, Pune and Nashik regions consumption of it is increased about 29.32 % (1056200 mt), 22.85 % (822900) and 24.38 5 (878300) in year 2019-20 respectively.
2. Consumption of chemical fertilizers of Aurangabad region 25.34 % and 29.32 % in 2018-19 and 2019-20 respectively to total consumption of Maharashtra state. The volume of change take place positive 3.98 % and it is higher than all other region during the period of investigation.
3. Pune region used the 24.39% and 22.85% chemical fertilizers to total use of Maharashtra State in 2018-19 and 2019-20 respectively. The volume of change are found positive 1.54% .
4. Consumption of chemical fertilizers of Nasik region out of the total use of Maharashtra State is about 22.71%(629300 mt) in 2018-19 and is about 24.38% (878300 mt) in 2019-20. The use of chemical fertilizers is remarkable and volume of change observed to positive only 01.67% during the period of investigation.
5. Moderate consumption of chemical fertilizers found in Amravati and Nagpur region. Particularly both region chemical fertilizers consumed is about 13.11% (363300 mt) and 12.46% (345300 mt) in 2018-19 respectively. It is about 11.69% (421200 MT) and 10.24% (368800mt) in year 2019-20
6. Amravati region used to chemical fertilizers is about 13.11% (363300 mt) and 11.69% (421200 mt) in 2018-19 and 2019-20 respectively out of the total use to Maharashtra State. This share of utilization of Chemical fertilizers is moderate as compare to the other region of Maharashtra, The volume of change take place positive is about 1.42%.
7. Nagpur region used to chemical fertilizers is about 12.46%(345300mt) and 10.24% (368800 mt) in 2018-19 and 2019-20 respectively; out of the Maharashtra. The volume of change is found positive and high 2.22%.
8. Consumption of chemical fertilizers of Konkan region is very negligible as compare to other region of Maharashtra and it is only 1.96% (54400 mt) and 1.49% (53800 mt) in 2018-19 and 2019-20 respectively out of the total use of Maharashtra. The volume of change take place negative only 0.47%.
9. Total use of chemical fertilizers of Maharashtra observed is about 2770100 mt in 2018-19 and is about 3601200 mt in 2019-20. The use of chemical fertilizers is increased about 831100 mt (0.76%) during the period of investigation.

Sptio Temporal Consumption of Chemical Fertilizers in 00 MT



Sr.No.	Volume of Change in % 2018-19 to 2019-20	Region
1	-1.5 to 0.0	Konkan
2	0.0 to 1.5	Amrawati
3	1.6 to 3.0	Nashik ,Pune & Nagpur
4	3.1 to 4.5	Aurangabad

Volume of change are take place in use of chemical fertilizers in Maharashtra during the period of investigation. Author has volume of change is classified into four class, that is negative 4.0 to 2.1% , negative 2.00 to 0.00% positive 0.00 to 2.00% and positive 2.1 to 4.0% According to this classification Amravati & Nagpur region found in high negative change, Konkan region found in low negative change, Nasik region occur in low positive change and lastly Pune and Aurangabad region observed in high positive change.

Conclusion:

1. Aurangabad, Pune & Nasik region highly used to chemical fertilizers, due to the fertile soil & availability of irrigation sources and also this region growing the more cash crops.
2. Amravati & Nagpur region moderately use the chemical fertilizers due to the rainfeed farming is more.
3. Konkan region very negligible use the chemical fertilizers because of the hilly region and rain feed agriculture.
4. Fertilizers use is very expensive and harm the environment, if not used the correctly.

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SPATIOTEMPORAL VARIATION IN USE OF CHEMICAL FERTILIZERS IN BEED DISTRICT

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INTRODUCTION:

Soil naturally contains many nutrients like nitrogen, phosphorous, calcium and potassium. These nutrients allow plants to grow. When soil nutrients are missing or in short supply, plants suffer from nutrient deficiency and stop growing. When nutrient level is too low, the plant cannot function properly and produce the food necessary to feed the world's population.

Once crops are harvested for human consumption, the natural supply of nutrients in the soil must be refilled, so farmers add nutrients their soil. Nutrients can be added from variety of sources that is organic matter, chemical fertilizers and even by some plants. This maintains soil fertility. So, the farmers can continue use the fertilizers for the healthy crop's farmers turn to fertilizers because these substance. Fertilizers are simply plant nutrients applied to agricultural field to supplements required elements found naturally in the soil. Fertilizers have been used since the start of agriculture.

Fertilizers use is remarkable increased from some last decade in all over the world as well as in study area due to the pressure of growing population on agricultural land, use of chemical fertilizers in the Maharashtra state for 2015-16 was 59,63,000 MT with per hectare consumption of 122.3 kg. It was 64,67,000 MT with per hectare consumption of 122.5 kg for 2016-

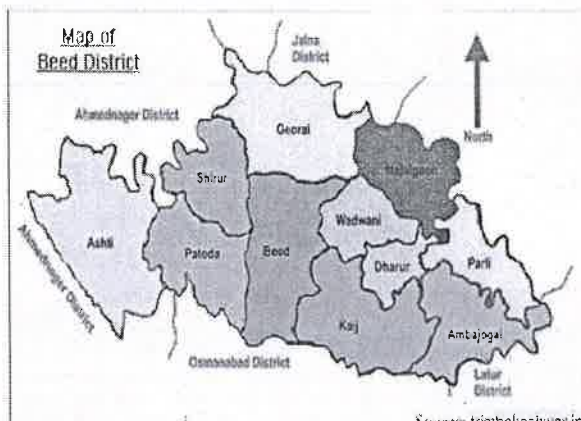
17. It indicates that use of chemical fertilizers is increased by 5,04,000 MT (01 %) in one year. Other hand the 1,37,281 MT in 2016-17. The 1.93 percent and 2.12 percent chemical fertilizers used in use of chemical fertilizers in Beed districts was 1,15,154 MT in 2015-16 and Beed district to the total use of Maharashtra state in 2015-16 and 2016-17 respectively.

The present investigation tries to find out the spatiotemporal changes about the use of chemical fertilizers in Beed district. In this research paper authors find out how the variation in use of chemical fertilizers and also highlight the which problems are created due to the heavy use of chemical Fertilizers.

STUDY AREA:

Beed district is situated in central part of Maharashtra state and lies between 18° 27" to 19° 27" north latitude and 74° 49" to 76° 44" east longitude. It is surrounded by Aurangabad and Jalna Districts to the north, Parbhani District to north-east, Latur District to the south-east, Osmanabad District to the south and to the west by Ahmednagar District. The Beed District was thinly populated and it has an area of 10,58,888 sq.km. Which is constitutes 3.47 percent of the total area of the Maharashtra State, and population was 21,29,841 as per the 2001 census, which is 2.20 percent of the Maharashtra State. Among the 36 Districts of the state its rank is 18th in terms of population. Physiographical District is divided into three divisions viz, the low-lying northern part, second is Balaghat plateau region and third is south west low-lying undulating area. The district general climate is hot summer the average maximum temperature is high as 40 c. in month of May and average minimum temperature fall up to 13 c.in month of December. The Beed District receives annual average rainfall about 685 mm. Godavari, Manjra, Sina and Sindhvana rivers are the main rivers of the Beed District. Agriculture is the main occupation of district, So I will select the topic use of chemical fertilizers in agri-

culture of Beed D LOCATION MAP OF BEED DISTRICT :



OBJECTIVES:

1. To Find out the tahsil wise use of chemical fertilizers.
2. To assess the temporal changes in use of chemical fertilizers.
3. To give a review to consequences of use of more chemical fertilizers in study area.

DATABASE AND METHODOLOGY:

The present study based on only secondary data, with is obtained from socio-economic review of Beed District for the period of 2015-16 and 2016-17.

The collected data were processed by appropriate statistical and quantitative techniques. The map, table and cartographic method are used for presenting the processed data and their interpretation, which is support for getting concluding remarks.

Tahsil wise use of chemical fertilizers in Beed District (MT)

Sr. No.	Tahsil	Use of Chemical Fertilizers		Volume of Change
		2015-16	2016-17	
1	Ashti	10440 (9.09)	12101 (8.81)	1661 (0.25)
2	Patoda	5019 (4.35)	6818 (4.96)	1799 (0.61)
3	Shiroor	7132 (6.19)	6944 (5.05)	-192 (-1.14)
4	Gewarai	20384 (17.70)	19659 (14.32)	-725 (-3.38)
5	Majalgaon	13477 (11.70)	17071 (12.43)	3594 (0.73)
6	Wadwani	2276 (1.97)	6761 (4.92)	4485 (2.95)
7	Beed	18279 (15.87)	17014 (12.39)	-1265 (-3.48)
8	Kaij	12392 (10.76)	15017 (10.93)	2625 (0.17)
9	Dharur	6578 (5.71)	6663 (4.85)	85 (0.86)
10	Parali	11517 (10.00)	14565 (10.60)	3048 (0.60)
11	Ambajogai	7660 (6.65)	14668 (10.68)	7008 (4.03)
Total	Beed District	115154 (100)	137281 (100)	22127 (0.19)

(Fig. in Bracket indicate %)

Source – Commissionerate of Agriculture GoM

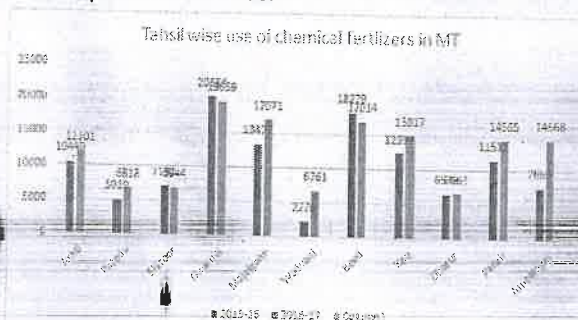
OBSERVATION AND FINDINGS:

1. The Gewarai, Beed, Majalgaon and Parali tahsil's was very high use of chemical fertilizers in the district as compare the other tahsil during the study period. These four tahsil use of chemical fertilizers was 17.70 % (20384 mt), 15.87 % (18279 mt), 11.70 % (13477 mt) and 10.00 % (11517 mt) respectively in 2015-16. In 2016-17 these tahsil use the chemical fertilizers about 14.32 % (19659 mt), 12.39 % (17014 mt), 12.43 % (17071 mt), and 10.60 % (14565 mt) respectively.
2. The use of chemical fertilizers was very high in Gewarai and Beed tahsil but volume of change take place negative 3.38% and negative 3.48% respectively during the study period.
3. The use of chemical fertilizers in Majalgaon tahsil was second high in Beed District, it was about 11.70% and 12.43% in 2015-16 and 2016-17 respectively
4. The Parali tahsil was third largest user of chemical fertilizers in District is about 10.00% and 10.60% used the fertilizers in Parali tahsil out of the total use of Beed District in 2015-16 and 2016-17 respectively. The volume of change take place positive 0.60%.
5. The moderate use of chemical fertilizers found in Ashti, Kaij and Ambajogai tahsil. These three tahsil are used the chemical fertilizers about 9.06% (10440 MT), 10.76 % (12392 MT) and 6.65% (7660 MT) respectively in 2015-16. In 2016-17 there are 8.81% (12101 MT), 10.93% (15017 MT) and 10.68% (14668 MT) used the chemical fertilizers in these tahsil respectively to total use of District. The volume of change is observed in Ashti, Kaij and Ambajogai tahsil is about positive 0.25%, 0.17% and 4.02% respectively during the period of investigation.
6. The use of chemical fertilizers very low found in Patoda, Shiroor, Wadwani and Dharur tahasil, it is about 4.35% (5019 MT), 6.19% (7132 MT), 1.97% (2276 MT) and 5.71% (6578 MT) respectively to the total use of District in 2015-16. Also, it is about 4.96% (6818 MT), 5.05% (6944 MT),

4.92% (6761MT) and 8.85% (6663 MT) respectively to the total use of District in 2016-17.

7. The volume of change was found positive 0.61% in Patoda tahasil, negative 1.14% in Shiroor tahsil, positive 2.95% in Wadvani and positive 0.86% in Dharur tahasil.

8. The total use of chemical fertilizers of Beed District was 1.93% (115154 MT) and 2.12% (137281 MT) to the total use of Maharashtra State in 2015-16 and 2016-17 respectively. It means that the volume of change takes place about positive 0.19%.



Volume of Change Showing Chart

Sr. No	Volume of Change in % 2015-16 to 2016-17	Tahsil
01	-5.00 to 2.6	Gewarai and Beed
02	-2.5 to 0.0	Shiroor
03	0.00 to 2.5	Ashti, Patoda, Majalgaon, Kaij, Dharur and Parali
04	2.6 to 5.00	Wadvani and Ambajogai

Volume of change are taking place in use of chemical fertilizers in Beed District during the period of investigation. Author has volume of change is classified into four class, that is negative 5.0 to 2.6%, negative 2.5 to 0.00%, positive 0.00 to 2.5% and positive 2.6 to 5.0%. According to this classification Gewarai and Beed tahsil found in high negative change, Shiroor tahsil found in low negative change, The mostly tahsils such as Ashti, Patoda, Majalgaon, Kaij, Dharur and Parali occur in low positive change and lastly Wadvani and Ambajogai tahsil observed in high positive change.

CONCLUSION:

1. Gewarai, Majalgaon, Beed and Parali tahsil are highly used to chemical fertilizers, due to the fertile soil & availability of irrigation sources

and this region growing the more cash crops.

2. Ashti, Kaij and Ambajogai tahsils are moderately use the chemical fertilizers due to the rainfed farming is more.

3. Patoda, Shiroor, Wadvani and Dharur tahsils are very negligible use the chemical fertilizers because of the hilly region and rain feed agriculture.

4. Fertilizers use is very expensive and harm the environment, if not used the correctly.

5. So, use of more fertilizers may affect the accumulation of heavy metals in soil and plant system. Plant absorbs the fertilizers through the soil, they can enter the food chain. So, fertilizers lead to water, soil and air pollution.

6. Farmers must be careful to use the right amount at the right time, to avoid potential negative effects to the environment.

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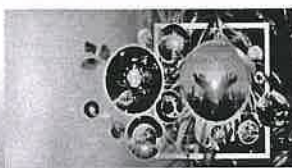
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Role of Geography in Disaster Management

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DOI- 10.5281/zenodo.7476554

Abstract:

Disaster has been with us as long as long recorded history, and presumably even longer. Disaster, may be natural or man-made tragedies, is an event that leads to sudden disruption of normal life of society. Over the past decade, the number of natural and manmade disasters has climbed inexorably. The biggest rise was in countries of low human development. Disaster Management Cycle Disaster Risk Management includes sum total of all activities, programs and measures which can be taken up before, during and after a disaster with the purpose to avoid a disaster, reduce its impact or recover from its losses. Geography is a discipline, in principle, that should be most able to meet the demands for disaster prevention and management, an issue concerning space, time, environment, society and development. Present paper focuses on the impact of disasters worldwide and the role of Geography in disaster prevention and management.

Introduction:

Disaster has been with us as long as long recorded history, and presumably even longer. Disaster, may be natural like droughts, floods, cyclones, earthquakes, etc. or man-made tragedies like the gas leak at Bhopal, communal riots, refugee situation, various accidents, etc., is an event that leads to sudden disruption of normal life of society. Today, 75 percent of the world's population lives in areas affected at least once by earthquake, tropical cyclone, flood or drought. 85 percent of the people exposed to natural disasters live in countries having either medium or low human development. Recently, multifarious and frequently occurred natural disasters have brought about massive economic and life losses to the affected regions and hindered the regional socio-economic development. Disaster makes the heavy loss of life and property. When any disaster has been occurred social and economic mechanisms

available are inadequate to restore the normal life of society.

Objectives:

1. To study the impact of disasters worldwide.
2. Role of Geography in Disaster Prevention and management.
3. To create the awareness among the people about disaster.

Impact of Disaster:

Disasters are as old as human history but the dramatic increase and the damage caused by them in the recent past have become a cause of national and international concern. Over the past century, the number of natural and manmade disasters has climbed inexorably. The following table shows total impact of disaster worldwide. This impact is counted in variables like occurrence, total deaths (human, animals and livestock), affected people, injured, homeless people and economic damage.

Table 1: Occurrence of Disaster Events

Impact	1900-1925	1926-1950	1951-1975	1975-2000	2001-2015
Occurrence	268	530	1575	9355	9965
Total deaths	12916992	17253844	4538178	2461933	1377359
Affected	50009233	23761258	571272405	3515427021	2911650150
Injured	117248	123163	1069624	2472519	4434139
Homeless	160070	3878370	22865501	110840323	33878507
Total Affected	50286551	27762791	595207530	3628739863	977566183
Total Damage ('000 \$)	2692250	6898930	43497681	977566183	1765813436

Ref: http://www.emdat.be/advanced_search/index.html

Figure 1: Occurrence of Disaster Events
Figure 2: Total People Affected

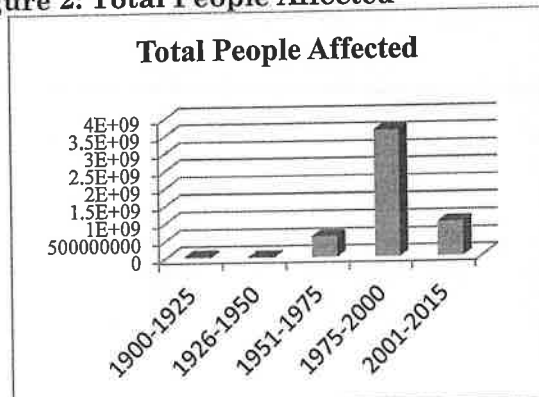
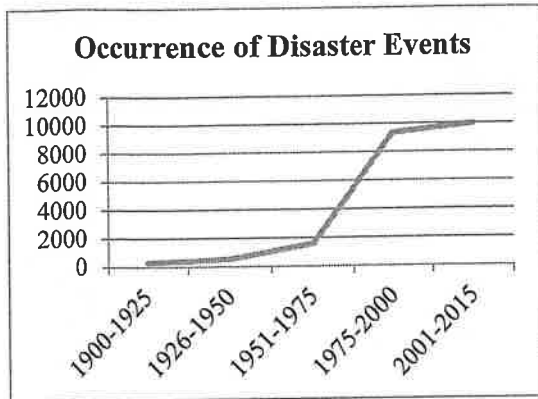
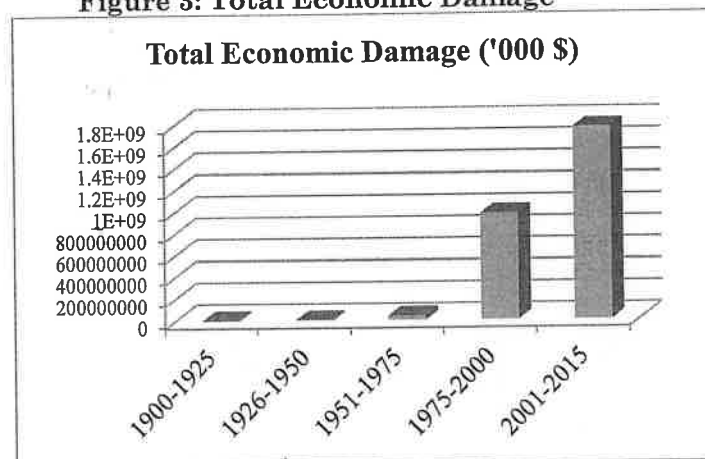


Figure 3: Total Economic Damage



In first quarter of last century, reported occurrences of disasters average were 11 per year, but in last quarter this figure went up to an average of 374. In the first 15 year of current century i.e. from 2001 to 2015; 664 disaster events are reported. Total people affected and the economic losses by these disasters were also increased during the period. Since 1991, two-third of the victims of natural disasters were from developing countries, while just 2 per cent were from highly developed nations. Those living in developing countries and especially those with limited resources tend to be more adversely affected.

Role of Geography in Disaster Prevention and Management:

Geography, the science of place and space, has two main branches: human geography and physical geography. Human geography is concerned with the spatial aspects of human existence and physical geographers

study patterns of climates, land forms, vegetation, soils and water. In addition, geography is unique in bridging the social sciences (human geography) with the natural sciences (physical geography) i.e. a discipline serves as an effective bridge between the physical and cultural worlds. Studying the linkages between human activity and natural systems, i.e., human-environment interactions, is one of the most important tasks of geographical research. Geographic methods have strong capacity to draw theories and empirical findings from other disciplines and mould them with a spatial perspective to explain, or to predict, the distributions and relationships of phenomena related to disaster prevention and management.

All of us are living on disaster prone areas, may be of different natures, types and intensities and the interesting fact is that disasters vary in terms of nature, type and

intensity as per the geographical locations. Geography is a discipline, in principle, that should be most able to meet the demands for disaster prevention and management, an issue concerning space, time, environment, society and development.

Geography assists and plays a significant role in prevention and management of disaster in following manner.

1. Assessing Human-created

Vulnerability: To a great extent, disasters result from human-created vulnerability which is a consequence of our interacting with the environment by some human activities concerning rapid industrialization and urbanization such as designing and locating our infrastructure, exploiting natural resources, concentrating our population and so on. The methods of human geography research and geographic information system (GIS) are widely applied to vulnerability assessments aiming at disaster prevention and management. For example, the research focusing on social geography and disaster vulnerability in Tokyo demonstrates a well-marked spatial distribution of one of Tokyo's social groups (elderly people) and often close relationship between that pattern and a geographical indicator of vulnerability to earthquakes (wooden housing) and suggests that some social groups and some areas of Tokyo are more vulnerable to earthquake disaster than others. In addition, there are also some researches concerning GIS-based integrated assessments of populations' vulnerabilities for famine, agricultural drought vulnerability and economic vulnerability of households.

2. Dealing with Technical Disaster:

The development processes of rapid industrialization and urbanization in developing countries usually bring about technological (or anthropogenic) disaster due to lacking adequate or effective countermeasures for risk reduction. In this field, geographical research mainly

focuses on how to deal with the distribution and remove of poisonous waste (e.g. heavy metal) and their proximity to other land uses, such as residential areas and farmland. Some researches include: assessing the concentration of potentially harmful heavy metals in the soil in order to evaluate the potential risks to residents and tourists; studying the distribution of trace metals in surface soils to assess the soil environmental quality³; assessing soil heavy metal contamination and potential risk for human; heavy metals in soils and crops and related public health risk and environmental remediation related to heavy metal pollution.

3. Developing Disaster Monitoring and Simulation Systems:

Remote sensing, GIS and related technologies have been utilized to provide real-time value-added data and information to authorities in areas of natural resources and environmental management and the role of GIS technologies in detecting, modeling and monitoring natural hazards is special. By using simulation system and technology, the simulation systems for major natural disasters and their emergency plans can be constructed according to the possibility of the occurrence of natural disasters and the principle of history recurrence. Taking advantage of 3S technology and network information management system, major natural disasters monitoring and situations assessment system and regional disasters reduction capacity assessment system can be established to prevent and manage diversified disasters.

4. Post-Disaster Recovery and Reconstruction:

It is necessary for local post-disaster recovery plans to eliciting positive recovery outcomes that the plans include a sound participatory process and establish a nexus between local needs and policy objectives. The above-mentioned discipline characteristics of geography show that

the discipline has special advantages in this kind of plan. For example, the geographers in China played a vital role in the State Overall Planning for the Post-Earthquake Restoration and Reconstruction of Wenchuan (2008.05.12, M8.0) and Yushu (2010.04.14, M7.1).

Conclusion:

Disasters, natural or manmade, are as long as with us. Impact of disaster leads to sudden disruption of normal life of society. it makes the heavy loss of life and property. Preventing and managing disaster situations effectively and ensuring sustainable regional development. Since geographic work has been readily applicable to policy making needs, short-term decision making supported by the geographers and the geographic work are also important besides long-term planning. Equal importance should be given to both the guidance for the direction policies and specific recommendations concerning disaster prevention and management.

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**IMPLEMENTING ARTIFICIAL INTELLIGENCE IN EDUCATION FIELD FOR
TRANSFORMATION THROUGH NEP-2020****Dr. C.B. Pangarkar**, Swa. Sawarkar Mahavidyalaya, Beed-431122 (MS) INDIA**Dr. R.B. Kulkarni**, Swa. Sawarkar Mahavidyalaya, Beed-431122 (MS) INDIA**Dr. Sudhir Yevle**, Department of Sociology, Kalikadevi College, Shirur (ka), Dist Beed, (MS) INDIA**Abstract:**

The Indian government, under the National Education Policy (NEP 2020), has recommended that teachers must achieve all required skills of AI, design thinking, and other subjects through AI-enabled Digital Infrastructure. Based on the theoretical basis, Present manuscript intends to evaluate the implementation of Artificial Intelligence with respect to Online teaching-Learning in education system. It focuses on the ways through which AI can be implemented in education system & its higher outcome along with some disadvantages. Hence author presents a expected AI framework which will provide a valuable perspective to education system.

Introduction:

The National Education Policy (NEP) 2020 has introduced contemporary subject Artificial Intelligence (AI) in education system at relevant stages. The National Council of Educational Research & Training (NCERT) has already initiated the framing of new curricula for School systems in accordance with NEP-2020. Even the Central Board of Secondary Education (CBSE) has introduced Artificial Intelligence as a subject in class IX from session 2019-2020 and in Class-XI from session 2020-2021 in their affiliated schools. Soon the AI systems will be implemented in higher education field also[1,2].

The advent of Artificial Intelligence (AI) can be used to automate systems for better performance and efficiency and is also famous for drastic changes in technical fields. People aren't really aware of how AI makes everything simple and easy. Artificial Intelligence enhances the human efforts by adding speed, precision, and effectiveness to them.

Learning of various types of data annotations is required for AI and machine learning tools to produce the exact results. In new technology era, AI has been applied to various fields like,

Mobile phones, social networking, prevention and response of active threats, Automotive (self-driving cars), Virtual assistants or chatbots, Retail and E-commerce, Manufacturing, Cyber Security tools and apps, Imaging Analysis for accurate diagnosis of diseases in medical field etc.

❖ Artificial Intelligence in education:

Recently, many AI applications and tools have been designed and developed for the education field for making so many tasks simpler and faster[3].

1. Online classes

Students can attend as well as actively participate in online courses without interruption and access all study materials via mobiles, computers, laptops and smart devices and hence they do not need to attend offline physical classes. Such AI automation in classes makes the teaching learning process smooth, time and money saving.

2. Online Evaluation

Artificial intelligence facilitates a secure solution to ensure the integrity of online examination system assessments in scale and by cost-effective manner. Hence there is no need of physical offline supervisors/inspectors and can make deployment far more scalable. Warnings are also

- ❖ It provides quick feedback and direct working facility.
- ❖ It provides interactive access to virtual classes, virtual laboratories and exams also.
- ❖ It facilitates the teaching-learning of any course across the globe, at anytime and anywhere.
- ❖ AI-powered courses enable students to learn and explore their skills remotely.
- ❖ AI-powered education system will provide boundary less education in future.

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RESEARCH ANALYSIS



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6

Mental Health and Emotional Intelligence

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Research Paper - Physical Education

ABSTRACT

This paper provides a comparative study among Sports girls and girls of Secondary Schools on current advertising, social and emotional learning in schools and explores some of the tensions, balances and debates in the field. Examines the evidence base for such work in terms of effects on learning, behavior, mental and emotional health.

Approximately 340 million Indians, or 26.62% of the country's total population, were aged 0 to 14 in 2019. It can be both thrilling and concerning for planners especially in India to have such a huge number of young people given the potential for national progress. There is a need to provide chances for meaningful employment, healthcare, and education for young people. Sports and fitness are one area that offers the chance to develop young people's potential. India has historically failed in the world of international sports, except for field hockey and, to a lesser extent, cricket. While there hasn't been much focus on youth sports and physical fitness until recently, initiatives and organizations that have worked to develop young people's sporting talents, such as the academies founded by former athletes, the Army Sports Institute, and a few regional centers.



Emotional intelligence (EI) refers to the ability to perceive, control, and evaluate emotions. Emotional Intelligence is the ability to understand own emotions and those of people around. The concept of emotional intelligence means persons must have a self-awareness that enables to recognize feelings and manage your emotions. So, emotional intelligence is needed in each and every field of life. Goleman (1998) defines emotional intelligence as 'the capacity for reorganizing our own feelings and those of others, to motivating ourselves, and for managing emotions well in ourselves and in our relationships. Emotional intelligence describes abilities distinct from, but complementary to, academic intelligence or the purely cognitive capacities measured by IQ'. Goleman has also identified a set of emotional competencies that differentiate individuals from each other. The competencies fall into four clusters:

Introduction :

(i) Self-awareness:

capacity for understanding one's emotions, one's strength, and one's weakness;

(ii) self-management:

capacity for effective managing one's motives and regulating one's behavior;

(iii) social awareness:

capacity for understanding what others are saying and feeling and why they feel and act as they do;

(iv) Social skills:

capacity for acting in such a way that one is able to obtain the desired results from others and reach personal goals.

Mental health is indispensable for a good quality of life and thus needs to be addressed as an important component of improving overall health and well-being. In the ancient time, in Vedic period, the education system was so designed as to have minimum stress on students. Ancient Gurukul system was following some healthy practices which if used in today's situation may prove to be stress reducing and tension releasing. The



Tools used for data collection

Sr. No	Variables to be measured	Tools used	Author
1	Mental Health	MHS	Jagdish and Srivastava (1995)
2	Emotional Intelligence	ELS	Anukool Hyde, Sanjyot Pethe and Upinder Dhar (2002)

For the present study, 50 Sportsman girl and 50 girls of Beed. The sample was selected according to the random sampling technique.

Analysis

* There is no significant difference in mental health among Sportsman girls and girls of Secondary School Beed.

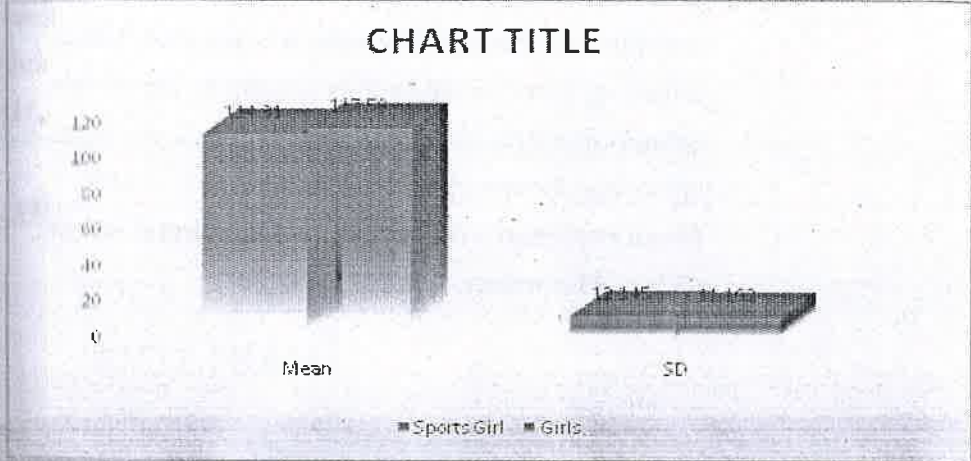
Comparative means scores of mental health of Sportsman girls and girls of Secondary School Beed.

Gender	N	Mean	SD	t	df	Significant level
Sports Girl	50	203.40	20.767	3.596	98	0.01
Girls	50	207.43	19.011			

From the Table it is found that the obtained value of $t(3.596)$ is higher than the table value of t at 0.01(2.57) levels. Hence the null hypothesis is rejected and an alternative hypothesis is accepted.



Mean and Standard deviation of emotional Mental Health of Sportsman girls and girls of Secondary School Beed.



According to girls have higher level of mental health than Sportsman girls? This is because, in Indian tradition the girls are trained to be tolerant, adjusting. So they try to get adjusted and live in reality. Whereas girls are provided with whatever they want and not trained to be adjusting, therefore the girls may have higher level of mental health.

There is no significant difference in emotional intelligence among Sportsman girls and girls of Secondary School Beed.

Comparative mean scores of emotional intelligence of Sportsman girls and girls of Secondary School Beed.

Gender	N	Mean	SD	t	df	Significant level
Sports Girl	50	114.31	12.145	3.452	98	0.01
Girls	50	117.58	11.192			

Author
and Srivastava (1995)
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df	Significant level
98	0.01

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EFFECT OF SURYANAMASKAR ON TRUNK JOINT MOBILITY OF TEACHING FACULTY

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Abstract

The purpose of this study was to see the effect of 6-week suryanamaskar on trunk joint mobility of faculties of Swa. Sawarkar Mahavidyalaya, Beed. To achieve this purpose twenty (20) subjects were divided into two groups (Experimental group – 10 Teachers & Control group – 10 Teachers). The criterion variable of trunk joint mobility was measured by Goniometer. Pretest was taken prior to the Suryanamaskar training and posttest was taken after six weeks of Suryanamaskar. Suryanamaskar were practiced every morning i.e. five days (Monday to Friday) per week. After six week training post-test were administered and data were collected. Statistical analyses were done on the basis of 't' test. The level of significance was set at 0.05. Result shows that on the basis of mean difference there was difference between the means of pre and post-test of control and experimental group of college teachers in reference to trunk joint mobility. To see this difference is significant or not at 0.05 level of significance. Researcher further calculated 't' test & above table shows that there is significant difference between pre and post-test of experimental group of trunk joint mobility, as the calculated 't' value 2.115 is greater than tabulated 't' value 1.734. But there is insignificant found between pre and post-test of control group of trunk joint mobility, as the calculated 't' value 0.681 is lesser than the tabulated 't' value 1.734. Concluding we can say that experimental group shows significant difference in reference to trunk joint mobility the differences may be attributed that Surya namaskar is basically a sun salutation that leads to healthy body, mind and soul. However, morning time is the best time for surya namaskar. Sun rises is the time when sun rays help revitalize the body and refresh the mind. It also increases the ability of muscle to perform movement with large amplitude (range of motion). It also refers to functional capacity of a joint to move through a normal range of motion.

Keywords: Suryanamaskar, Trunk Joint Mobility, Goniometer, etc.

Introduction

Life styles have been changing over the past few decades in most parts of the world. The excesses of the consumer society are now showing their effects on health. In case we are to prevent the diseases that are the results of unfavorable life styles, we have to ensure

that sound decisions on healthy lifestyles are to be urgently cultivated. This will be a major role of health education. In our ancient culture, instance can be found where the continuation of healthy life styles has contributed to better health and longevity. For instance, the kurichia tribe of wayanad follows several healthy food habits, better sanitation, personal hygiene, moral life, and old age security, hard physical labour and peaceful religious life. Their women have better status and lead a disciplined moral life. They have no diabetes as they eat the right type of food and do hard physical labour. Several of their positive life styles made them free from many common diseases and thereby prolonged their life even beyond the life span of the so called educated and affluent people who have access to modern medical facilities from super specialty hospitals. On the other hand, following improper life styles, modern people invite many complicated and complex diseases necessitating the creation of costly medical facilities to serve minority of population. Such distortion in development can be avoided in poor countries, if proper health education is spread to everybody in the society. Joint Mobility often also referred to as flexibility or suppleness can be defined as the ability to perform movement with greater range of motion or large amplitude. It is controlled partly by the energy liberation processes of the body and partly by the coordinative processes of central nervous system. Though there are different way to keep you healthy, yoga promotes overall health in a balanced way.

Suryanamaskar is a complete meditative technique in itself as it includes various asanas like- Pranamasan, hasta utthanasan, padahastasan, ashwasanchalanasan, ashtanaga namasakar, bhujangasan, and parvatasan. Increasing flexibility through stretching the body parts is one of the basic tenets of physical fitness. Flexibility is the ability of muscle to perform movement with large amplitude (range of motion). It also refers to functional capacity of a joint to move through a normal range of motion.

Methods

The purpose of this study was to see the effect of 6 week Suryanamaskar on trunk joint mobility of faculties of Swa. Sawarkar Mahavidyalaya, Beed. To achieve this purpose twenty (n=20) teachers of various departments and faculties were randomly selected from the said college. Subjects were divided into two groups (Experimental group – 10 Teachers & Control group – 10 Teachers). The criterion variable of trunk joint mobility was measured by Goniometer. The scoring unit of goniometer is in degree (max-360 degree). The reading showed by the apparatus at four sides i.e. left, right, forward and backward will be added together to get the final score. Pre-test was taken prior to the Suryanamaskar training and post-test was taken after six weeks of Suryanamaskar. Suryanamaskar were practices every morning i.e. five days (Monday to Friday) per week. First week the session consisted of 5 minutes warm-up 2 times suryanamaskar and 5 minutes cool-down, increased 2 times

Conclusion

Concluding we can say that experimental group shows significant difference in reference to trunk joint mobility the differences may be attributed that Surya namaskar is basically a sun salutation that leads to healthy body, mind and soul. However, morning time is the best time for Suryanamaskar. Sun rises is the time when sun rays help revitalize the body and refresh the mind. It also increases the ability of muscle to perform movement with large amplitude (range of motion). It also refers to functional capacity of a joint to move through a normal range of motion.

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3

Genderon Mood States

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Research Paper - Phy. Education

ABSTRACT

The purpose this Study of Mood State on Male and Female Adolescents. Total sample of present study 120 Adolescents, in which 60 Male Adolescents (30 Urban and 30 Rural Adolescents) and 60 Female Adolescents (30 Urban and 30 Rural Adolescents). The subject selected in this sample was used in the age group of 18 years to 21 years and Ratio 1:1. Non-probability purposive Quota Sampling will be used. The data was collected by using the Eight state Questionnaire developed by Catell and Curran (1973) and this Questionnaire Indian adaption by Kapoor and Mahesh Bhargava (1990). The data Statistical analysis of Mean, SD and F Value. Results show that 1) there is no significant difference between Male and Female Adolescents on Anxiety, Stress, Depression, Regression, Guilt and Arousal. 2) Male Adolescents high Fatigue than Female Adolescents. 3) Female Adolescents high Extraversion than Male Adolescents.

Key words: - Adolescents, Male, Female. Mood States.

Introduction

Adolescence period is a turbulent time wherein a lot of changes are happening in the child physically, emotionally, socially and morally. Emotionally the child is like a volcano



which on even the slightest provocation is ready to erupt and at sometimes just like a cool sea which takes everything in its stride. Indeed, it is considered as a critical period of development. The varied problems that confront the adolescent are problems related to physical, mental and emotional maturity, problems regarding educational and vocational choices.

Anxiety is unique among personality variable in its constructive and destructive potential without it the organism cannot survive yet can perpetuate the most primitive and enables him to make maximum use of his resources. Anxiety is both a concept and a personality trait. It is a pervasive and significant motivational dimension in personality and has been found to be a factor of considers value importance in influencing and directing human behavior and performance.

The term stress is used to describe the situations in which a person feels inner conflict or threatened beyond his capacities, as well as his emotional and psychological reactions to such situations. Stress as the pattern of specific and nonspecific response an organism marks to stimulus event that its ability to copy.

Depression is of often felt in a moral degree but sometimes, when the depression is exaggerated out of proportion to the event and continuous to cross the limit, where many of us being to recover and then it is termed as neurotic Depression. Exaggerated depression is often of a reaction a loved one, lasing a job, retirement ignorance and decreasing efficiency.

Development may follow a progressive forward movement or a regressive backward movement, when frustration circumstances interrupts the forward going movement, the libido is there by prevented from being invested in extraverted or environment oriented values as a consequence, the libido marks a regression into the unconscious and invests itself, in and invests itself in introverted values. We might expect something a kin regression to occur merely on the basic of the frequent failure of newly learned reactions.

Fatigue diminished productivity efficiency or ability to carry on work because of previous expenditure of energy in doing work, on the subjective side of complex of sensation and feeling and the increase the increased difficulty of carrying on experienced



after a prolonged spell of work, most be distinguished from Borden which may be described as a subjective feeling fatigue.

Guilt is sense of an emotional conflict arising out of real or imaged contravention of social standards in acts or thought. Guilt is the emotional feeling associated with the realization that one has highly violated an important social, moral or esthetical regulation. Extraversion means an outward turning of the libido. Extraversion is an outgoing transference of interest from the subject to the object. The state of Extraversion means a strong, if not exclusive, deter aversion by the object. The extratensive person shows more outgoingness, more labile emotions and feelings, stereotyped intelligence and greater motor skills, in contrast to extroversive who has greater creativeness, more individualized intelligence more stable emotions and less easy contacts with the physical and social world outside.

Arousal can be defined as dimension representing in psychological and psychological state of an organism. Arousal is a good thing because it keeps a person working and alert but too much Arousal in disorganization of thought and performance. Arousal is good think because it keeps us working and alert but too much Arousal result in disrgrization of thought and performance. The degree of Arousal is an important part of Emotionality, for instance, high levels of Arousal, are present in Anger, fear and joy while low levels may accompany sadness and depression.

REVIEW OF LITERATURE:

Chaudhary A. K. and , Deepika Jain, (2014), Surya Prabha , (2017) and Patel V & Jain A (2017) this study found that the level of anxiety in male adolescent subjects is higher than female subjects. Anjana Srivastava , Sadia Habib & Vijayshri, (2019) this study found Female adolescents have more anxiety than male adolescents. Sankar , S. and Wani M. Amin, (2016) this study results reveal that the significant difference was found between the male and female subjects in respect depression. Akande, et al., (2014) ,Kumar R, Singh K, Kumar R., (2017) this Study found that female adolescents students showed higher stress than Male adolescents students. Mohan and Rajeshwaran, (2019) this study found that male students have been found to be higher on the mood states of depression and fatigue than the female students.



STATEMENT OF THE PROBLEM:

To Study of Mood State on Male and Female Adolescents.

OBJECTIVE OF THE STUDY:

To Search the difference between Male and Female Adolescents on Anxiety, Stress, Depression, Regression, Fatigue, Guilt, Extraversion and Arousal.

HYPOTHESIS OF THE STUDY:

There will be no significant difference between Male and Female Adolescents on Anxiety, Stress, Depression, Regression, Fatigue, Extraversion and Arousal.

METHODS:

SAMPLE:

Total sample of present study 120 Adolescents, in which 60 Male Adolescents (30 Urban and 30 Rural Adolescents) and 60 Female Adolescents (30 Urban and 30 Rural Adolescents). The subject selected in this sample was used in the age group of 18 years to 21 years and Ratio 1:1. Non-probability purposive Quota Sampling will be used.

RESEARCH DESIGN:

This present study 2 x 2 Factorial Design will be used.

VARIABLES USED FOR STUDY:

Independent variables - Gender 1- Male Adolescents 2- Female Adolescents.

Dependent variables - 1) Anxiety, 2) Stress, 3) Depression, 4) Regression, 5) Fatigue, 6) Guilt, 7) Extraversion 8) Arousal.

RESEARCH TOOLS:

Eight States Questionnaire:

This Questionnaire developed by Catell and Curran (1973) and this Questionnaire Indian adaptation by Kapoor and Mahesh Bhargava (1990). This Questionnaire has 96 items which covers 8 dimensions. There are 8 dimensions Anxiety, Stress, Depression, Regression, Fatigue, Extraversion and Arousal. Their forms Questionnaire each questions in the 85 Q has four options and is scored 0, 1, 2, or 3. The score of each item contributes to only one each from the highest possible raw score per form is 36. This Questionnaire reliability is .91 to .96 and validity is .62 to .92.



DATA ANALYSIS:

The Mean and SD with graphical representation on Moods States was analyzed. A simple design was selected to adequate of statistical analysis of ANOVA in order to examine the roll of main as well as subsequently on Moods States.

RESULTS AND DISCUSSION:

Table No.0 1 Show the Mean, SD and F Value of Gender on Anxiety.

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Anxiety	Male Adolescents	16.63	4.32	60	118	0.833	NS
	Female Adolescents	17.26	3.53	60			

Observation of the Table No. 01 indicated that Anxiety of The mean value obtained by the Male Adolescents is 16.63 and SD 4.32 and Female Adolescents is 17.26 and SD 3.53. It is observed that the calculated 'f' value (0.833) is low than the table value (0.05 = 3.94 and at 0.01 = 6.90 levels). That is to say that this null hypothesis is accepted and Alternative hypothesis is rejected. It means that there is no significant difference between Male and Female Adolescents on Anxiety.

Table No.02 Show the Mean, SD and F Value of Gender on Mood States.

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Stress	Male Adolescents	14.98	3.47	60	118	3.511	NS
	Female Adolescents	16.38	4.59	60			

Observation of the Table No. 02 indicated that Stress of The mean value obtained by the Male Adolescents is 14.98 and SD 3.47 and Female Adolescents is 16.38 and SD 4.56. It is observed that the calculated 'f' value (3.511) is low than the table value (0.05 = 3.94 and at 0.01 = 6.90 levels). That is to say that this null hypothesis is accepted and Alternative hypothesis is rejected. It means that there is no significant difference between Male and Female Adolescents on Stress.

Table No.03 Show the Mean, SD and F Value of Gender on Depression.

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Depression	Male Adolescents	17.45	4.08	60	118	0.535	NS
	Female Adolescents	18.05	5.51	60			



Observation of the Table No. 03 indicated that Depression of The mean value obtained by the Male Adolescents is 17.45 and SD 4.08 and Female Adolescents is 18.05 and SD 5.51. It is observed that the calculated 'f' value (0.535) is low than the table value (0.05 = 3.94 and at 0.01 = 6.90 levels). That is to say that this null hypothesis is accepted and Alternative hypothesis is rejected. It means that there is no significant difference between Male and Female Adolescents on Depression.

Table No.04 Show the Mean, SD and F Value of Gender on Regression.

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Regression	Male Adolescents	16.33	4.14	60	118	0.142	NS
	Female Adolescents	16.01	5.14	60			

Observation of the Table No. 04 indicated that Regression of The mean value obtained by the Male Adolescents is 16.33 and SD 4.14 and Female Adolescents is 16.01 and SD 5.14. It is observed that the calculated 'f' value (0.142) is low than the table value (0.05 = 3.94 and at 0.01 = 6.90 levels). That is to say that this null hypothesis is accepted and Alternative hypothesis is rejected. It means that there is no significant difference between Male and Female Adolescents on Regression.

Table No.05 Show the Mean, SD and F Value of Gender on Fatigue.

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Fatigue	Male Adolescents	17.20	3.91	60	118	6.31	0.05
	Female Adolescents	15.55	3.71	60			

Observation of the Table No. 05 indicated that Fatigue of The mean value obtained by the Male Adolescents is 17.20 and SD 3.91 and Female Adolescents is 15.55 and SD 3.71. It is observed that the calculated 'f' value (6.31) is high than the table value (0.05 = 3.94 levels). That is to say that this null hypothesis is rejected and Alternative hypothesis is accepted. It means that Male Adolescents high Fatigue than Female Adolescents.



Table No.06 Show the Mean, SD and F Value of Gender on Guilt

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Guilt	Male Adolescents	15.75	3.99	60	118	2.933	NS
	Female Adolescents	17.03	4.42	60			

Observation of the Table No. 06 indicated that Guilt of The mean value obtained by the Male Adolescents is 15.75 and SD 3.99 and Female Adolescents is 17.03 and SD 4.42. It is observed that the calculated 'f' value (2.933) is low than the table value (0.05 = 3.94 and at 0.01 = 6.90 levels). That is to say that this null hypothesis is accepted and Alternative hypothesis is rejected. It means that there is no significant difference between Male and Female Adolescents on Guilt.

Table No.07 Show the Mean, SD and F Value of Gender on Extraversion.

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Extraversion	Male Adolescents	16.25	5.34	60	118	5.665	0.05
	Female Adolescents	18.50	5.34	60			

Observation of the Table No. 07 indicated that Extraversion of The mean value obtained by the Male Adolescents is 16.25 and SD 5.34 and Female Adolescents is 18.50 and SD 5.34. It is observed that the calculated 'f' value (5.665) is high than the table value (0.05 = 3.94 levels). That is to say that this null hypothesis is rejected and Alternative hypothesis is accepted. It means that Female Adolescents high Extraversion than Male Adolescents.

Table No.08 Show the Mean, SD and F Value of Gender on Arousal.

Factor	Gender	Mean	SD	N	DF	F Value	Sign.
Arousal	Male Adolescents	15.86	5.10	60	118	0.61	NS
	Female Adolescents	16.10	4.94	60			

Observation of the Table No. 08 indicated that Arousal of The mean value obtained by the Male Adolescents is 15.86 and SD 5.10 and Female Adolescents is 16.10 and SD 4.94. It is observed that the calculated 'f' value (0.61) is low than the table value



(0.05 = 3.94 and at 0.01 = 6.90 levels). That is to say that this null hypothesis is accepted and Alternative hypothesis is rejected. It means that there is no significant difference between Male and Female Adolescents on Arousal.

CONCLUSION:

- 1) There is no significant difference between Male and Female Adolescents on Anxiety.
- 2) There is no significant difference between Male and Female Adolescents on Stress.
- 3) There is no significant difference between Male and Female Adolescents on Depression.
- 4) There is no significant difference between Male and Female Adolescents on Regression.
- 5) Male Adolescents high Fatigue than Female Adolescents.
- 6) There is no significant difference between Male and Female Adolescents on Guilt.
- 7) Female Adolescents high Extraversion than Male Adolescents.
- 8) There is no significant difference between Male and Female Adolescents on Arousal.

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13. A Review of Government of Sangha Buddhism in Loei Province in Thailand

Phra Ganpakorn Kaewsuvan

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Head & Guide Department of Political Science Faculty of Social Science, Nagsenvan
Dr. Babasaheb Ambedkar Marathwada University, Aurangabad.

Abstract

The Religious affairs department the administration of the Sangha in the past has ad here to Buddhism as a constitutional religion. The Sangha was a problem and needed to rely on the state and on state power to help resolve it as in the reign of Ashoka the Great. The clergy and religion had been carried out in this manner and is a respect and important for the general Buddhists as well as the head of the country. Since the clergy has carried out business, religious affairs are of great important to the monks and the nation as a whole in the reign of King Rama V. The King granted the state authority to organize the monastic administration system for the first time with the Administrative Characteristics Act The Rattanakos in Ecclesiastical Council, 121. which, has exercised the power to manage the government according to the law. After reaching the reign of King Rama VI, the King had enacted the Sangha act 2484 abolished the previous act in order to organize the new Sangha administration system with a pattern similar to democratic government. The King as head of state emphasized that the administration of the Sangha is important for strengthening and the stable existence of Buddhism. The Sangha is considered a representative or a follower of the Buddha. The Buddhist people who serve to carry out missions continue spreading and transferring the teachings of the Buddha amongst provided so that those who respected the religion.

Buddhism has adopted the Dhamma teachings in daily life and gain benefits for oneself and for the propagation of society The continuation and transfer of the teachings of The Buddha is an important mission that the Sangha must perform. In addition the practice and life of monks according to the Dhamma discipline can create faith and admiration among the general Buddhists. It also motivates Buddhists to be aware of their duties as Buddhists. The faith and discipline of the Buddha, there is a way to express many things that demonstrated of many ways.

Keywords: - Buddhism, Monk, Dhamma, Sangha, Administration

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23

Finite Difference Solution of Rotatory Flow of Dissipative Fluid Past an Impulsively Started Infinite Vertical Plate

Dr. Vinod B. Kulkarni

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Abstract: A flow of dissipative fluid flow past an impulsively started infinite vertical plate in a rotating fluid by using finite difference method. It is observed that due to more rotation rate of heat transfer decreases, axial and transverse skin friction increases for all Pr . Also there is rise in the temperature for low density fluid ($Pr < 0.71$) but when Pr is large temperature increase due to more rotation of the system near the plate and decreases far away from the plate. And rotating speed increase axial velocity decrease and the transverse velocity is also decrease for all Prandtl number.

Keywords: Dissipative fluid, Skin friction, Heat transfer, Prandtl number

I. INTRODUCTION

Exact solution of Navier-stokes equation was presented by Stokes (1851) which was concerned for the flow of viscous incompressible fluid past an infinite horizontal impulsively started plate, in a stationary mass of fluid. However Hall (1969) was presented a finite difference solution to the flow past an impulsively started semi- infinite horizontal plate. How the flow is affected by free convection currents ?. Instead of horizontal plate, if an impulsive motion is given to an infinite vertical plate which is surrounded by an infinite mass of viscous incompressible fluid, first studied by Soundalgekar (1977) presented an exact solution to coupled partial differential equations by the Laplace-transfer technique. The effect of heating or cooling of the plate by the free convection currents was studied by neglecting viscous dissipative heat. If the impulsive motion given to the plate is such that the velocity is rather high or the surrounding liquid is of high Prandtl number or the situation considered at high gravitational field, then Gabhart (1962) has been shown the viscous dissipative heat cannot be neglected. Soundalgekar (1979) considered this problem by taking the effect of viscous dissipative heat on the motion past an impulsively started infinite vertical isothermal plate. Now during last few years the flow around the bodies in rotating fluid is receiving good attention from researcher as it has many application in the engineering fields. Lahurikar R.M., (2010) who gave exact solution by Laplace transform technique of the effect of rotation and free convection currents on the motion of the fluid near an impulsively started infinite vertical plate studied. Now it has been proposed to study the rotatory flow of dissipative fluid past an impulsively started infinite vertical plate. As the problem is governed now by coupled non-linear equations, exact solutions are not possible so we employ explicit finite difference method.

II. MATHEMATICAL ANALYSIS

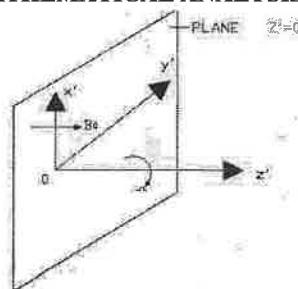


Figure 1: Schematic Diagram

equation (6) to (10) by chosen $\Delta t = 0.00125$. To Judge the accuracy of the convergence and stability of the finite difference scheme the same program was run with smaller values of Δt i.e. $\Delta t = 0.0009$ or 0.001 and no significant changes in the results hence, the scheme is stable and convergent. With the help of Newton five point interpolation formula we calculate the skin friction and the rate of heat transfer entered in the following table.

$$\frac{\tau_{ax}}{\sqrt{Gr}} = -\frac{du}{dz}\bigg|_{z=0}, \quad \frac{\tau_{tr}}{\sqrt{Gr}} = -\frac{dv}{dz}\bigg|_{z=0}, \quad q = -\frac{d\theta}{dz}\bigg|_{z=0} \quad (11)$$

TABLE-I

t	Pr	Ec	E_k	$-\tau_{ax}$	$-\tau_{tr}$	q
0.2	0.2	0.1	0.1	0.9186502	0.2680884	0.551297
			1.0	0.946446	0.533974	0.550885
			0.2	1.055331	1.050617	0.549277
		0.05	0.5	0.919091	0.268061	0.557029
0.4	0.2	0.1	0.5	0.424913	0.400266	0.391399
		0.05	0.5	0.425558	0.400179	0.395114

TABLE-II

t	Pr	Ec	E_k	$-\tau_{ax}$	$-\tau_{tr}$	q
0.2	0.71	0.1	0.1	0.9795061	0.05256951	1.020297
-	-	-	0.5	0.9881411	0.2625081	1.0198971
-	-	-	1.0	1.014979	0.5229021	1.01186572
-	-	-	2.0	1.1201229	1.0291639	1.0137781
-	-	0.05	0.5	0.9892391	0.2624489	1.0388609
0.4	0.71	0.1	0.5	0.525372	0.383581	0.723700
0.2	7	0.1	0.5	1.119609	0.255202	3.076963
-	100	0.1	0.5	1.2199475	0.252926	13.157520
0.2	7	0.1	0.1	1.111306	0.0510594	3.079280
-	-	-	2.0	1.246502	0.000680	3.041466
-	-	0.05	0.5	1.123003	0.255080	3.209859
0.4	7	-	0.5	0.7087229	0.36315529	2.1651631

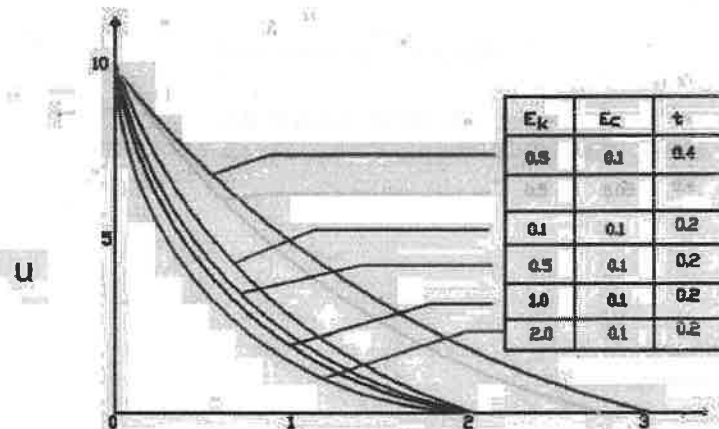


Figure 2: Axial velocity Profiles, $Pr=0.2$

β : Coefficient of volume expansion.
 ρ : Density.
 Ω : Angular velocity.

IV. CONCLUSION

From Table (I) and (II) and fig (2)-(4)

We observed that

1. There is rise in axial velocity, transverse velocity, and temperature for $Pr=0.2$ and 0.71 As time t increases. But there is fall in transverse velocity for $Pr = 7.0$. Axial skin friction and rate of heat transfer decreases and transverse skin friction increases as t increases for all Pr .
2. There is rise in temperature when Rotation speed increases for $Pr=0.2$
3. But when $Pr=0.71$ and 7 temperature increases due to more rotation of the system near the plate and temperature decreases far away from the plate .
4. Greater viscous dissipative heat causes rise in the axial velocity ,transverse velocity, temperature, transverse skin friction and fall in axial skin friction and rate of heat transfer for $Pr=0.2$.
5. Greater viscous dissipative heat causes rise in the axial velocity , temperature, transverse skin friction and fall in transverse velocity, axial skin friction and rate of heat transfer for air and water i.e. when $Pr=0.71$ and 7.0 .
6. As Pr increase or the density of fluid increases there is fall in axial velocity, temperature, transverse skin friction and rise in transverse velocity ,axial skin friction and rate of heat transfer Rotation parameters E_k increases axial velocity, transverse velocity decreases for all Pr .
7. The rate of heat transfer decreases as E_k increases and axial skin friction increases for large Pr and decreases for small Pr ,

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2022-23

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फेब्रुवारी २०२३



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भारतीय अर्थव्यवस्थेबरोबरच भारतीय जीवन व्यवस्था देखील कृषी आधारित आहे. भारतीयांचे मूळ उत्पन्नाचे साधन हे शेतीवरच अवलंबून आहे तसेच भारतीय सण, उत्सव, परंपरा कृषी आधारित आहेत आणि त्यामुळे भारतीय मानस नियंत्रण, पर्यावरणपूरक आहे. नैसर्गिक साधन संपत्तीचा वापर करून शेती अधिक विकसित करण्याकडे भारतीयांचा कल राहिला आहे. माती, पाणी, खडक यावर अधिक संशोधन होऊन मानव जीवन समृद्ध करण्याचा प्रयत्न राहिला आहे. या संशोधनाला प्राचीन कृषींनी तत्कालानुसार शास्त्रीय आधार दिल्याने कृषी विज्ञान अस्तित्वात असल्याचे सिद्ध केले होते. भारतात प्राचीन काळापासून शेती आणि पर्जन्य याविषयी अध्ययन संशोधन होत आलेले आहे. प्राचीन संस्कृत साहित्यातून भारतीय कृषी विज्ञानाचे गदम मिळतात. अथर्ववेदांमध्ये अन्नाशिवाय मनुष्य जगू शकत नाही 'जीवन्ति स्वध्याजनेन मर्त्या' । (अ. १२.१.२२) असे सांगून तसेच कृषीतज्ञांना 'अनविद' म्हंटले आहे. (यद् यामं चक्रुः - अ. ६.११६.१) ऋग्वेद, यजुर्वेद अथर्ववेद यामध्ये शेतीचे महत्त्व, त्याच्या पद्धती, शेतीसाठी आवश्यक वाढी या सर्वांचे विवेचन आले आहे. तसेच महाभारत, पुराण इत्यादी ग्रंथात कौटिलीय अर्थशास्त्र ग्रंथातील सीताध्यक्ष प्रकरणात शेतीला उपयोगी वाढी दिल्या आहेत. कृषी संपूर्ण मानवजातीचा आधार आहे. कृषी प्रधान देश असल्याने भारताच्या अर्थव्यवस्थेत शेतीचे महत्त्वपूर्ण स्थान आहे. पर्जन्य भारतीय कृषीमध्ये महत्वाची भूमिका बजावते. कारण सिंचन व्यवस्था आजही म्हणावी तेवढी विकसित आणि पुरेशी नाही व आजही बहुतांश शेती पावसावर अवलंबून असल्याचे दिसते. खूप जास्त किंवा खूप कमी पाऊस दोन्ही पीक उत्पादनासाठी योग्य नसते. त्यामुळे शेतीसाठी पर्जन्य भाकीताची खूप आवश्यकता असते. त्यामुळेच राज्य व राष्ट्रीय पातळीवर हवामान अंदाजामध्ये मोठ्या प्रमाणावर पर्जन्य भाकीताच्या विविध पद्धती वापरल्या जातात. कृषी कार्य हे केवळ श्रेष्ठच नाही तर सामान्य लोकांना अत्यंत आवश्यकदेखील आहे. अन्नाचे विविध प्रकार देखील प्राचीन काळापासून विविध ग्रंथांनी सांगितले आहे. ते करण्यासाठी जो प्रधान घटक आहे तो म्हणजे धान्य. या धान्याचा उल्लेख वैदिक काळापासून पुढीलप्रमाणे आढळतो. त्यात ग्रीही, महाव्रीही, शाली, यव, तिल इत्यादी. ऋग्वेदांमध्ये मात्र गोधूम (गहू) या शब्दाचा उल्लेख आढळत नाही मात्र यजुर्वेदांतर्गत काळात गोधूम देखील आढळतो. प्राचीन काळात कृषी उत्पादन हे धान्यासाठीच केले जात असे. अन्न शब्दाच्या अर्थात अद्यते अति च भूतानि । हा सुद्धा एक अर्थ स्वीकारल्या गेलेला आहे आणि या अर्थाने समस्त सृष्टीतील खाण्यायोग्य व शिजवण्या योग्य अशा दोन्ही प्रकाराला अन्न असे म्हंटले आहे. वस्तुतः अन्नाने तेजाची वृद्धी होते. या पंच भौतिक जगतामध्ये स्थूल शरीराला पोषित करण्यासाठी जिवात्म्याच्या अन्नमय कोशाचे वर्णन वेदांतात केलेले आहे. मानव विकासाच्या आरंभापासून लक्षात येते की, या क्षेत्रातील सभ्यतेचा प्रारंभ बऱ्याच वर्षांपूर्वी कृषी क्षेत्राच्या विकासामुळे झाला होता. यजुर्वेदात तांदळाच्या पाच प्रकारच्या जातींचा उल्लेख आहे. रामायणाच्या काळात धन-धान्याची समृद्धी होती व कृषी व्यवस्थेला राजाचे संरक्षण प्राप्त होते. महाभारतात अनेक ठिकाणावर कृषीविषयक विचार आलेले आहेत. पुराणाचा विषय सर्व विद्या व शास्त्र सांगणे असल्याने सर्वच शास्त्रांचा उल्लेख पुराणांमध्ये आढळतो त्यापैकी कृषी शास्त्राचा उल्लेख असलेली ईसा पूर्व ६०० ते ३०० या मूत्राकाळात शेती संबंधित धार्मिक विधि-विधानांचे विशेष वर्णन आहे. येथे नांगर जुंपणे, बीज पेरणे, सीता पूजन अशा वेगवेगळ्या धार्मिक क्रिया केल्या जातात.

संस्कृत वाङ्मयातील कृषी संबंधित ग्रंथः

अर्थशास्त्राचे आचार्य कौटिल्य, कृषीपाराशर, बृहत्संहिता, वृक्षायुर्वेद, उपवन विनोद (- शारंगधर पद्धती) शुक्रनीति, शिवतत्त्व रत्नाकर, विश्ववल्लभ या ग्रंथांशिवाय अग्निपुराण, ब्रम्हवैवर्तपुराण, वराहपुराण, मत्स्यपुराण व पद्मपुराण या पुराण ग्रंथांमध्ये कृषी विषयक विचारांचे उल्लेख आढळतात तसेच वास्तूप्रदीप, वास्तूप्रबंध, वास्तूरत्नाकर, वास्तूवल्लभ इ. वास्तू विषयक ग्रंथांमध्ये देखील भूमी, कुरण, उपवन इ. कृषी विषयक विचार आढळतात. आर्षमहाकाव्य रामायण व महाभारत तसेच संस्कृतललित साहित्यामध्ये देखील प्रसंगानुसार कृषी संबंधी विचार प्राप्त होतात. कोप ग्रंथांमध्ये देखील विविध शब्दांच्या माध्यमातून तत्कालीन कृषी विषयक ज्ञानाचा परिचय आपल्याला होतो.

धान्य लागवडीचा क्रम व प्रकार

वियाणाच्या समप्राप्ती क्रमामध्ये आचार्य काश्यप सांगतात पानाच्या पीकाला प्राधान्य द्यावे. दुसऱ्या स्थानावर तुरीचे पीक ठेवावे, तिसऱ्या स्थानावर भाजीतर चौथ्या स्थानावर फुलांचे वियाणे ठेवावे. थोडक्यात अन्नधान्याच्या वियांना प्राधान्य द्यावे तर क्रमाक्रमाने कडधान्य, फळभाजी व शेवटी फुलांना क्रम द्यावा व चारही क्रमाने प्राप्त केल्याम सर्वांना सुख प्राप्त होते. शेतीसाठी



अवश्यक असणाऱ्या प्रकारामध्ये बियाणे हा महत्वाचा पटक आहे. जगातील प्रत्येक व चांगल्या बियाणांचा योग्य ती संग्रह व संवर्धनाने आपल्याजवळ करावा हे सांगत असतांना | आचार्य कश्यपांनी पानाच्या तीन तऱ्ही मागितल्या आहेत. हे प्रकार त्यांनी व रंगानुसार केले आहे.

शाल्यादिः कलमादिश्च पष्टिकादिश्च तच्चिद्धा ।
रसवर्णकजात्याद्यैः विभक्त कृषी कोविदैः ॥
किंचित् धनास्तुकलमाः रसाधिक्याः समुज्ज्वलाः ।
षष्टिकारसहीनाश्च कृताः कमलयोनिना । ।

1.शाली2. फलमा 3.पष्टीका

नराणामपि देवानां प्रीतिदं दानयोग्यकम् । तस्मात् कृषी वलैर्युक्त्या बीजसंरक्षणं वरम् ॥

राजाने देखील धान्याची कापणी झाल्यानंतर ग्राम झालेले धान्य बियाच्या स्वरूपात स्वतःच्यासंग्रहणाने सुरक्षित ठेवावे. कारण बियाणे ही सर्वश्रेष्ठ संपत्ती आहे. उपरोक्त सर्व पीकांना तयार होण्यासाठी तीन महिने ते गत महिने काळावधी नामनी. विशेषतः शेत्याची शेतीसाठी पाण्याची सोय, पाण्याची प्राप्ती मुबलकआल्यास निश्चितच आनंद प्राप्त होतो. धानाचे पीक हे निचनावर वसवून असते, त्यामुळे राजाने प्रजेच्या सुखमयजीवनासाठी पाण्याची व बियाणांची व्यवस्था करावी.

जीवसौख्यप्रदमिदं कृषी कर्म सुनिश्चितम् । एवमाढकबीजानि माषबीजानि च क्रमात् ॥
नरेन्द्राणां प्रजानां च फलदं परिकीर्तितम् । धेन्वादीनामपि तथा पतङ्गानामपि क्रमात् ॥
मुद्राणां चणकानां च गोधूमानां विशेषतः । तिलानां कीरकानां च कोटवाणांकुचित्स्थले ॥
यवराणां कुलुत्थानां श्यामानां कृष्णसारिणाम् । इक्षूणामपि पुण्ड्राणां जातिभेदरसक्रमैः ॥
विभक्तानां बहुविध धान्यानामुष्णबीजकम् । जीरकानां सर्पपानां मरीचीनां तथैव च ॥
विधेयानां च तूलानमैरण्डानां क्वचित्स्थले । एतेषामपि बीजानां रक्षणं सुखदायकम् ॥
पटोलिकानां बीजानि वार्ताकानां तथैव च । जटिका राशिजटिका वल्लिका वनवल्लिका ॥
चवकाचापि विविधा रसपूर्णा च कीर्तिता । शाकाश्च विविधा वर्णरसजातिप्रभेदकाः ॥

मागिवाय आढकादी वर्गामध्ये आचार्य कश्यपाने पुढील बियाणे मागून त्यांचे संरक्षण करण्यास मागितलेआहे. यात ग्रामावस्थेने इच्छा करीत कडधान्य येतात.

1. (तूर) आढक 2. माष (उडीद) 3. मुग्ध - (मुग) 4. हरभरा 5. गहू

यानंतर विविध भाज्यांच्या बीजांचे संग्रहण करावे.

हरिद्राणां च शुष्ठीनां बीजसंरक्षणं शुभम् । सूराणानां च कुन्दाणां शाकुटाणां तथैव च ॥
रसकानामपि तथा कदलीनां विशेषतः । पूगानां कमुकानां च बीजसंरक्षणं शुभम् ॥
शिगूणां भूर्जकानां च करंजानामपि क्वचित् । शमीनां नक्तमालानां देवदार्याख्यभूरुहाम् ॥
बीजसंरक्षणं कार्यं कृषी कर्म विशारदैः । एला द्रक्षा च नलदं नामवल्ली रसोज्ज्वली ॥
मल्लिकापीतपुष्पाणां कुन्दानामपि बीजकम् । रक्षेयुरतिमुक्तानां चापेयानामपि क्वचित् ॥
विभीतकप्रियवोश्च तथामलकभूरुहाम् । पिण्डीतकानां निम्बानां लिङ्गुचानामपि क्वचित् ॥
शिरीषाणामशोकानां दाडियानां तथैव च । श्रीपर्णानां तमालानां सिन्धुवाराख्यभूरुहाम् ॥
कपिलथानां च जम्बूनां सप्तपर्णाख्यभूरुहाम् । बीजसंरक्षणं कार्यं सुखाय च कृषीवलैः ॥

विविध भाज्यांची नावे
सुम्बरबलदलाः तिनिशाः पारिभद्रकाः । पलाशाश्च मधूकाश्च वटा प्लक्षा रसालकाः ॥ तिन्दुकास्तिलका नीपाश्चार्जुनाः सर्वकाश्च ये ।
वटराः पीलुवृक्षाश्च जंबिराः पुन्नगसश्च ये ॥ वंशाः काशाश्च विविधाः मातुलुंगाख्यभूरुहः । एवं तु विविधा वृक्षाः पत्रः पुष्पैः फलैरपि
फलप्रदा मानवानां पतङ्गानां विशेषतः । वटादयो महावृक्षाः ये चान्ये परिकीर्तिताः ॥

सर्व निमर्गासाठी आवश्यक असणारी व विविध गुणधर्मांच्या माध्यमातून मनुष्याचे जीवन आनंदित करणारेपुढे व वृक्षांचे बियाणे देखील शेतकऱ्याने प्राप्त करावे.

बीजानामुत्तमानां तु पालनं धर्मबुद्धितः । श्रेयसे कृषी कानां तु कथितं मुनिपुंगवैः ॥
वृक्षाणामपि बीजानिकुन्दानामपि बीजकम् ॥ क्रीत्वा संयुक्तं वा लोके कृषी कर्मविदो नराः ।
काले समुचिते सिक्तान्यथवा वर्धितानि च । आवापविधिना युतन्याविन्यसेयुर्बयाक्रमम् ॥

शेतकऱ्याने उपरोक्त सर्वच प्रकारच्या बियाणांचा संग्रह यथाशक्ती व गरजेप्रमाणे करावा. विविध फळांचे व फुलांचे बियाणे एकत्रित करून विकलेल्या फळांना उन्हात वाळवून साफ करून घरात साठवून ठेवावे. यामुळे सर्वच वर्गातील शेतकरी समृद्ध होऊन शेती वेळी आवश्यकता असल्यास या बियाणांना मोवदला देऊन विकत देखील घ्यावे. परंतु शक्यतोवर शेतकऱ्याने बियाणांची

संघासी स्वतः करावी असे सांगितले आहे. धान्य लागवडीचा हंगामगर्तेच मूज अंतकऱ्याची अर्धीच्या कामाची योग्यतापूर्वक विभागणी करून शेतीच्या बेल इत्यादी शेतीच्या साहाय्यक घटकांची जुळवाजुळव करून योग्य त्या कामावरमान पीकाची लागवड करावी. विविध लागवडीच्या पद्धती अस्तित्वात आहेत. त्यांची आपल्या अंगारा आवश्यक अंगणाच्या पद्धतीची निवड करून वर्षातील पहिला टप्पा हा सर्वथा योग्य असतो. भारतात प्राधान्याने सर्वत्र पाताळ पीकाचा प्रचलन हेगास हा वर्गीकृत असतो. त्या भागात कालव्यामंथून पाणी मिळते किंवा पाणदाची उपलब्धता आहे त्या गळ्यात मूज अंतकऱ्याची आपल्याहक्कांत लागवडीच्या उपलब्धतेच्या आधारावर उन्हाळ्यातदेखील पीके घ्यावी. आचार्य काश्यपांनी जमिनीत दोन प्रकार सांगितले. तांदळासाठी योग्य जमीन ही जमीन साधारण नदीच्या काठावरील उमर जलग्रह अंगणेनी जमीन दोन तर दुसऱ्या प्रकाराची जमीन ही अधगा जमीन ही तुरीमागळ्या कडधान्यांना योग्य जमीन आहे. धानामादी अंतकऱ्याने अंतान गरज पाणी देऊन त्यासाठी मातीचे बांध बांधून त्यातील जमीन पानथळ व मळ करावी व याद्वारे धानाचे पीक घ्यावे. आजही धानाच्या पीकाला अशाच प्रकारे बांध्यांची निर्मिती केली जाते. काही ठिकाणी शेतीची जमिन सपाट असते अशा परिस्थितीत देखील अंतकऱ्याचे बाफा तयार करून शेती करावी. तसेच आढका या दुसऱ्या प्रकारच्या जमिनीत तुलनेनी कमी पाणी असते. जमिनीमध्वेकडच्याच उत्पादन होते त्यामुळे कमी पाणी असलेल्या जमिनीत म्हणजेच आढका प्रकारच्या जमिनीत तुर, हरभराइत्यादी प्रकारच्या पीक उत्पादन घ्यावे. काहीवेळी या पेरलेल्या पीकांना हलके पाणी देण्याची मुद्रा गरज पडते. त्यानुसार अंतकऱ्याने नियोजन करून आपले उत्पादन घ्यावे, धान लागवडीच्या पद्धती.

कोसलादिपुद्देशेषु नदीसलिलपूरिते । सम्यक्षेत्रासमूहे तु शाल्यादिः कृषी रत्नमा ॥
निर्दिष्टासुनिमित्तस्मात् धीमद्विस्तुक्कृषीवलैः । कलमव्रीहिनिवान्त्रासुं कृतविनिश्चयैः ॥
जलाशयानामथवा नदीनां च हृदस्यलो कुल्यामुखात् यथाकालं सम्यक्षेत्रोपुचोदितम् ॥
सलिलपर्णानि सम्यक्षेत्राणि मानवाः ॥

आदावापूर्य तदनु कर्षणं वृषभैर्मतमाततः सालिलपूशानि सस्येव दत्ताग्रं वा । ततः ॥
 योग्य धान्य उत्पादनासाठी आचार्य काश्यपांनी लागवडीच्या विविध पद्धती मांगितल्या यात प्राधान्याने धान वीक्षामारी कोमल
 प्रांतांत केल्या जाणाऱ्या लागवडीच्या पद्धतींचे विवरण आहे. पूर्वी मांगितल्याप्रमाणे शेतकऱ्यांनी वृक्षाच्या महाव्याने निवडणी
 करून प्रसंगी तलाव किंवा नदीच्या पाण्याचा उपयोग करून शेतीची जमीन तयार करावी. ज्यानंतर पूर्वीचे प्लूट ठेवलेला
 धानाच्या रोपांना उपटून त्यांच्या जुड्या बांधून या जुड्या शुभ समयी शेतात नेऊन सरळ येथे मानड्या अंतरावर लावाव्यात यात
 चांगल्याप्रकारे कुजलेले शेणखत मिमळून शेतात थोडे पाणीदेऊन अतिरीक्त पाणी काढावे. या रोपांची प्राण्यांपासून व किड्यांपासून
 काळजी घ्यावी व काही हजा झाल्यास त्याशेतात पुन्हा लागवड करावी. आचार्य काश्यपांनी लागवडीच्या पद्धतीत सामूहिक
 शेतीचे देखील महत्त्व मांगितले आहे. मोठ्या भागावर शेती करायच्याची असल्यास चांगले उत्पादन मिळवण्यासाठी चार पाच
 कुटुंबातील माणसांनी एकत्र येऊन किंवा खेड्यातील सर्वांनी एकत्र येऊन सामूहिक शेती करावी. ज्यामुळे मोठ्या भूभागावरील
 शेती करणे शक्य होते.

जलाधिक्यन्नावमार्गः कल्पनीयो विशेषतः। यथा सस्याकुराणां तु नाशस्तु न भवेत्तथा ॥
ग्राम्ये वा नगरे वापि वन्ये वनतलान्तरे। सकुल्याजलनिसावे शाल्यङ्कुरगणेष्वपि ॥
दिनानि सप्तदश वचा तीर्त्वा सा कुट्टभूमिके। संप्राप्तमूला वृद्धयर्थं तु विधीयते ॥
ततो बहिर्नवदनप्राप्तिश्च शुभदर्शनम्। जलाधिकक्षये तत्रा कल्पिते बहुक्ते।
क्षेत्रान्यस्ता शालिवीजाङ्कुरपाली तु भूतले। या कान्तिः शुकपत्रोप इश्यते सुमनोहरा ॥
तत्रा कान्तिः स्यात्तदा कुर्यात्तदा ॥ एवं त प्रथमे मासे गतैर्व्रीहिस्यले भुवि ॥

तथा कान्त्याश्रिता भाति बालेवास्तुदयैवना। एवं तु प्रथमे मासे गते ब्राह्मस्थले भुवः ॥
चांगल्या प्रकारे चिखलणी झालेल्या व सरळ रेषेत रोवणी केलेल्या धानांच्या रोपांना ९० दिवसानंतर नवीन पेर जाणावे अेत नुस
दिसत व धानाचे पीक हे पोंपटाच्या पंखाप्रमाणे द्विदेवार दिसते. महिना भरल्यानंतर भरपूर पाने लागलेल्या रोपांची शोभा
अधिकच वाढते. पीक लगेचच पाणी शोषून घेत असल्याने जमिनीच्या ओलाव्याची पाहणी वारंवार करावी.
महिन्याच्या सुरुवातीला (मंनिरन्तेषु) प्रामशोभा वदियता भासते शालिसन्ततिः ॥

द्विषन्तु सन्निरुद्धेषु यत्रतस्तु कृषीवलः (संनिरस्तेषु) प्राप्तशोभा वृद्धियुता भासते शालिसन्ततिः ॥

द्विषन्तु संनिरुद्धेषु यत्रतस्तु कृषीवलः (संनिरुद्धेषु) प्राप्तशोभा वृद्धियुता भासते शालिसन्तातः ॥

साक्षादनुभवाद् बीजशक्त्या च मीलवैभवात् ॥ शाल्यादीनि सुपक्ष्यानि रक्षितान्यनुजीविभिः ॥

प्रदक्षिणादिभिर्मान्यानीह प्राणिहितानि च । यदा तु धान्यकणिकाराशौ पक्षे यथाक्रमम् ॥
तत्तद्वयः कालयोगात् तदा न जलसेवनम् । कार्यामित्येवमादिष्टं कृषी तत्त्वविदा वरैः ॥

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Marital Status of Divyang Women in India

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Nearly 15% of world population live with some type of disability. Due to natural and man-made disasters, disability amount is increased. According to the World Bank report, 2019 there are more than 2 billion disable persons throughout the world. In India, 2.21% people have some type of disability. Disability is hurdle in living and surviving. There is a huge gap between disable and normal person in terms of education, profession and business. In the country like India where girl child is undesirable, becomes more unwelcomely when takes birth with disability. The Convention on the Rights of Persons with Disability, 2005 pointed out that there are hundreds of problems inside and outside in front of disable girl; such as, negligence, violence, ill-treatment, mental and physical harassment etc. In this research paper, marital status of physically challenged women is focused.

Disability: Meaning and Extent

Disability is a physical or mental condition that limits a person's movement, sense or activity. It refers to problems, such as impairment, activity limitation or participation restrictions that indicate the negative aspects of functioning. It is defined as a condition or function judged to be significantly impaired relative to the usual standard of an individual or group. Disable person experiences a multidimensional involvement of body parts or minds. (UN Report) The Cambridge English Dictionary defines disability as the state of having an illness, injury, or medical condition that makes it difficult to do the things that other people do. Disability is an evolving concept, capturing the interaction between those with a long-term physical, mental, intellectual or sensory impairments and societal barriers hindering their full and effective participation. (United Nations) The Rights of Persons with Disabilities (RPD) Act, 2016 in India has classified the types of disability under 5 main categories which are indicated in the Table 1.

various means of research. This study is clinical and analytical. Primarily a qualitative approach has been adopted in this study in which the case study technique has been used. Experimental study methods are relevant for empirical and person-centered research.

Research plan

This study is inherently qualitative. It is limited to physically challenged women. The Disability Rights Act, 2016 lists 21 types of physical and mental disability. This research project studies only physically challenged married women and women who are unable to get married due to disability.

Selection of Sample

Cases have been carefully selected for this study. Physically handicapped women have been studied with their families. Out of the 21 types of physical and mental disabilities mentioned in the Disability Rights Act, 2016, 4 types have been selected for this study. A total of 6 women have been selected for the study, as follows:

- 1) Loco motor: 2
- 2) Visually Impaired: 2
- 3) Hearing Impaired: 2
- 4) Multiple Disability: 1 (Parent)

Also 2 special teachers and 2 social workers were studied for additional information about the selected cases.

Conclusion

Following are the conclusions of this research:

- 1) Marital Status: Marriage is the most serious question facing women. A disabled man does not prefer to marry disabled women. Marriage is an issue of social prestige. Some socio-universal criteria are applied to the appearance of the wife and it is expected that the wife should be the same, e.g., fair, slender, with a straight nose, undressed, etc., absolute beauty is the first criterion. However, in this study, most of the people in the study are married and all of them got married without any effort. The marriages of the individuals in this study are due to their intellectual,

2) Special and Inclusive Education: Education is a way out of the social vicious cycle. However, even this path is not as easy for disabled women as it may be for the average person. If disabled women want to break the cycle of social evil, they have to follow the path of education. Educational concessions are provided for disabled women and girls, they and their families should take advantage of them. Take advantage of specialized or inclusive education. If disabled girls become well-educated and self-reliant, their married life can be settled. Therefore, girls should be careful about educating themselves. Even if their family situation is not very favorable, they should know the developmental schemes and plans for girls and take educational facilities. Priority should be given to skill-based courses in girls' education, employment oriented education should be imparted so that girls / women can become self-reliant. This can be a factor in their marriage. Financial independence can lead to parallel status at the family level. In today's social situation, getting married has become a matter of concern for all. Sustaining marriage is also a social challenge. In such a situation, this challenge has become even bitter for the disabled girls. Therefore, every disabled girl should be financially self-sufficient before marriage.

3) Inclusion of Divyang women in the mainstream: If Divyang women are to be included in the mainstream of society, they should be given the same responsibilities as all the common people. It is just as important not to keep them unnecessarily safe that they should not be treated as inferior. This inclusion at all the general levels while joining the society will avoid showing undue compassion and empathy.

4) Counseling of the family: The family of the disabled girl should accept that she is a divine organ. Her rehabilitation should be considered rather than disrespecting her. Teach her, make her self-reliant. But if this is not possible in the case of multi-disabled girls, if it is not possible to give them a school education, then at least skill-based education should be given. So that she can earn a minimum and not be a full burden on the family. The family should be counseled to have a family mindset of accepting responsibility. In case of marriage of a disabled girl, it is necessary to take care in some matters; as such, care must be taken that her job, salary alone is not the reason for the marriage. Although financial independence is a criterion for determining marriage, it should not be the primary criterion; otherwise it can only be used for financial reasons. Whether a boy marries a crippled girl or not, his role in marrying her should be clear. It is necessary to explain that after marriage, care will be taken that she will not be disrespected, her human rights and feelings will not be violated. Against this background, the groom and the in-laws should be counseled.

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Table 1
Classification and types of Disability

Classification	Types	Sub-Types
Physical Disability	LocomotorsDisability	Leprosy Cured PersonCerebral Palsy Dwarfism Muscular Dystrophy Acid Attack Victims
	Visual Impairment	Blindness Low-Vision
	Hearing Impairment	Deaf Hard OfHearing
	Speech & LanguageDisability	--
IntellectualDisability	Specific Learning Disabilities	--



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आज़ादी के 75 वर्ष का हिंदी साहित्य

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प्राचार्य

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डॉ. ओमप्रकाश बन्सीलाल इंदर
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स्वा.सावरकर महाविद्यालय बीड

भारत में आर्य, अनार्य, द्रविड़, और चीनी वंश के लोग हैं। शक, हुन, पठान, और मुगल न जाने कितनी जातियों के लोग इस देश में आए बस गए और सब एक हो गए। जिस प्रकार अनेक फूलों को गुंथकर माला या गुच्छ बनाया जाता है। उसी प्रकार अनेक धर्मों तथा संस्कृति के एकत्रित रूप से भारतीय संस्कृति बनी है। भारतीय समाज बना है। लोकगीत भावुक होने के कारण अपने प्रदेश विशेष की अस्मिता को शब्द में बांधे रखते हैं। लोकप्रियता की वजह से लोकगीत अपने प्रदेश में अमर होते हैं। गांव के गीत, जीवन का संगीत है। इनके सहारे अरण्यवासी पुलकित हो उठते हैं। उनके पास आनंद उत्सव और गीतों का अक्षय संग्रह है। वह अपने सरल और प्राकृतिक बोलों में, भाव प्रदर्शन, विचार प्रदर्शन बड़े ही अनूठे ढंग से करते हैं। लोकसंस्कृति की पूंजी पुस्तक नहीं वरन अपने-जीवन की लोक कथाएं, गीत और नृत्य हैं। जिन्हें हम पीढ़ियों से सुनते हुए दोहराते हैं।

विविध संस्कारों और त्योहारों को कलात्मक बनाने का काम लोकगीत करते हैं। लोग विधियों को पूरा करते समय लोकगीतों को गाया जाता है। हर गीतों की बोली, भाषा, धुन अलग-अलग है, लेकिन उनसे भावों की अभिव्यक्ति एक जैसी होती है। इसमें सागर की शीतलता, चंद्रमा की चमक और फूलों की महेक चारों ओर बिखरी हुई दिखाई देती है। लोकगीतों की निर्मिती निरीक्षकों के द्वारा मौखिक सामूहिक रूप में हुई है। उनमें मानव के जीवन के विविध भाव भावनाओं, सांस्कृतिक परंपरा, मूल्य, विधि संस्कार आदि की उत्कृष्ट अभिव्यक्ति होती है। प्रत्येक धर्म में व्यक्ति के जन्म से लेकर मृत्यु तक के अनेक संस्कार किये जाते हैं। इन संस्कारों के अवसर पर लोकगीत गाए जाते हैं। लोक संस्कृति का प्रतिबिंब दर्शाने वाला आईना लोकगीत होते हैं। भारतीय समाज में अलग-अलग विधि पर अलग-अलग लोकगीत गाए जाते हैं। जैसे - विवाह, मुंडन, तथा नामकरण विधि जैसे- "बारां किताबें चौबीस खाने नबी दिए अजान / आजी मैं झूला झुलाऊं हजरतबी को बेटा हुआ / नाम नबी रसूल / आजी मैं झूला झुलाऊं"

इस लोकगीत से इस्लामी संस्कृति का परिचय मिलता है। जैसे नाम नबी रसूल, नबी रसूल मोहम्मद पैगंबर का नाम है। भारतीय संस्कृति में जनजीवन में अनेक प्रतीक प्रचलित है। इन प्रतीकों को विधि संस्कार के अवसर पर शुभ माना जाता है। जैसे हिंदू समाज में कुम्कुम, हल्दी, मंगलसूत्र, स्वस्तिक, तुलसी, पानसुपारी, नारियल आदि।

इस्लाम धर्म में चांद-तारा, मेहंदी, हरा रंग का कपड़ा तथा कुछ अंक जैसे 5, 7, 11, 786 आदि शुभ माने जाते हैं। इन शुभ प्रतीकों का उल्लेख गीतों में मिलता है। "चांद-चन्नी से पहले मिलाना / मेरे दुल्हन को मेहंदी लगाना / हुर परियों ने ले आए मेहंदी मेरे दुल्हन की लालई जमाना" / मजहबे इस्लाम में चांद को महत्वपूर्ण माना है जैसे -/ चांद रमजान का निकला अंधेरे अंधेरे / सहरी है रही है सबैरे-सबैरे / आजी फातेमाबी जरा चल के तो देखो / तुम्हारे बेटे की नमाज हो रही है सबैरे-सबैरे / चांद रमजान का निकला अंधेरे अंधेरे।

माहे रमजान चांद को देखकर आरंभ होता है और चांद देखने के बाद ही ईदफित्र मनाई जाती है। इसी तरह मजहबे-अल-हिंदू में भी कुछ त्यौहार और व्रत चांद को देखकर पूरे होते हैं। जैसे करवा चौथ, कार्तिक कृष्ण अष्टमी तथा महीने की चौथ को स्त्री व्रत रखती है, तथा चंद्रमा को अर्घ्य देकर भोजन करती है। दीपावली हमारा एक महान सांस्कृतिक त्यौहार है। कोई इसे राजा बलि से जोड़ता है, कोई रामचंद्रजी के राज्याभिषेक से, कोई इसे समृद्ध और बुद्धि का त्यौहार मानते हैं। गोधन की पूजा की जाती है और इस प्रकार गीत गाए जाते हैं - "हरेहरे गोवरनि अंगन लिटाए- / और मुतिअनि चौक पराए हो हरि गोधन पूजन आए। / ताती जिलेबी दूध के लाड्डू और जब पकवान बनाए / हो हरि गोधन पूजन आए।"

होली आती है तो हृदय मधुरमधुर नृत्य कर उठता है -, और होठों पर मीठे गीत उमड़ आते हैं। ऐसे उल्लास और उमंग भरे वातावरण में भारत के गांव के लोग लोकगीत गाते हैं और नाचते हैं। आजादी के 75 वर्ष के बाद भी यह सारी लोकगीत की परंपरा बरकरार है। आज भी इस प्रकार के गीत गाए जाते हैं-

"काहे की पिचकारी रंग की रंगि डारी।

ऐसे स्यामू खिलारी रंग में रंग डारी।

केसर कौ पचरंग बनायें केसर कौ
रूप की पिचकारी रंग में रंग डारी।
ऐसे स्यामू खिलारी रंग में रंगि डारी।"

लोकगीत के माध्यम से शिक्षा, संस्कार, व्यवहार, धर्म, ज्ञान, विज्ञान, रहनसहन, रीतिरिवाज, आदि के लाभ बताए जाते हैं।
नीतिअनीति, सत्य-बातें कथन कर जीवन को आकार प्रदान किया जाता है। जैसे असत्य की -

"मां तो कहती है बेटा मेरा खुशियों कका झूला झूले
अरे हो मां की दुआये मिले सत्तर जलाए करे।"

भारतीय संस्कृति में रिश्तों के बंधन मजबूत होते हैं। भारतीय संस्कृति में बेटा पराया धन होती है। बेटा की शादी में बेटा के साथसाथ -
दहेज भी दिया जाता है। इसी कारण दहेज प्रथा ने आज गंभीर स्वरूप धारण किया है।

"मुझे कैकी कभी नयी मां
मैं बहू ले जाने आयी मां
देने का तो दिए दो चाकी गाड़ी दिये मां
मारोती कार दो मां।"

लोकगीत में सामाजिक समस्याओं के साथ मनोरंजन के लिए व्यंग्यात्मक शैली का भी प्रयोग किया जाता है।

"मैं क्या करूँ मां
मेरी समदन गूम गई
सब गये होटल में
मेरी समदन भी चले गई
सबने खाये पापड़
समदन थंप्पड़ खाके आ गई मैं क्या करूँ मां
मेरी समदन गुम गई।"

इस प्रकार हम देखते हैं इस लोकगीतों के माध्यम से गाली जो राजस्थान का प्रकार है वह है। भले ही आजादी के 75 वर्ष हुए हैं मगर यह परंपरा हमारे संस्कृति को टिकाएँ हुए हैं। लोकगीत मौखिक रूप से गाए जाते हैं जिसमें सामाजिक, धार्मिक, सांस्कृतिक, भौगोलिक परिस्थितियों का परिचय मिलता है। ईद हो, दिवाली हो या होली तथा शादी सभी त्यौहार विधियों का संगीतात्मक ढंग से चित्रण लोकगीतों में मिलता है।

साराशः अंत में हम कह सकते हैं कि लोकगीतों में हमारी संस्कृति का खजाना छिपा है। लोकगीतों का जतन करना हमारे संस्कृति का जतन करना है। इस आजादी के 75 वर्ष के बाद भी हिंदी लोकगीत और समाज का संबंध दिखाई देता है। इस वैश्वीकरण के परिप्रेक्ष्य में लोकगीतों का संग्रह भी हुआ है। आजकल इस डिजिटल क्रांति से यूट्यूब के माध्यम से बहुत से लोकगीत हम सुनते हैं, हमारे लोकगीतों की परंपरा के माध्यम से ही हमारी संस्कृति के दर्शन होते हैं।

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राष्ट्रीय -नई शिक्षा नीति में महाविद्यालयीन शिक्षा का स्वरूप एवं महत्व

-डॉ. राजेंद्र सोनवणे

राष्ट्रीय शिक्षा नीति 2022 भारत सरकार द्वारा बनायी गयी नयी शिक्षा प्रणाली द्वारा बनायी गयी नयी शिक्षा प्रणाली है। यह नयी शिक्षा नीति, इसरो के मुख्य वैज्ञानिक श्री कस्तुरीरंगन जी के अध्यक्षता में तयार की गयी है। इस नीति के अन्तर्गत सन 2030 तक 100% शिक्षा का सार्वभौमीकरण करने का लक्ष्य है। हम सभी जानते है कि पहले 10 + 2 सिद्धान्तों पर शिक्षा होती थी मगर अब इस नीति के अन्तर्गत 5 + 3 + 3 + 4 सिद्धान्त का पालन होगा जिसकी शुरुवात सन 2023 से की जाएगी।

इस नई शिक्षा नीति का मुख्य उद्देश्य है हमारे भारत देश को शिक्षा के क्षेत्र में पुनः विश्व महागुरु बनाना। इस नीति द्वारा पुरानी परंपरासे चलती आ रही शिक्षा व नीति का समूल उच्चाटन करके शिक्षा में उच्च गुणवत्ता और सुधार लाकर छात्रों को तकनीकी और रचनात्मक ज्ञान देना।

नई शिक्षा नीति के मुख्य बातों को अगर संक्षेप में बतानी है तो इस नई, शिक्षा नीति के अन्तर्गत कई प्रलिखियां और प्रमाण उच्च बिंदु शिक्षा के लिए प्रवेश प्रक्रिया के साथ होंगे। बेरोजगार को बैंक ऑफ क्रेडिट दिया जाएगा जिन छात्रों द्वारा वैकल्पिक रूप से डिजिटल अकादमी क्रेडिट को विभिन्न उच्च शिक्षा प्राप्त करने के माध्यम में जमा किया जाएगा एवं छात्र की अंतिम डिग्री में स्थानांतरित किया जाएगा। इस शिक्षा नीति से पाठ्यपुस्तकों का बोझ एकदम कम करते हुए ई-लर्निंग पर जोर दिया जाएगा जिसका प्रमाण 40-60 होगा।

अब छात्रों को उच्च शिक्षा में प्रवेश लेने लिए राष्ट्रीय परिक्षण एजेंसी द्वारा ली जानेवाली सामान्य प्रवेश परीक्षा देनी होगी। सन 2030 तक हर जिले में कम से कम एक बड़ा अनुशासनात्मक उच्च शिक्षा संस्थान तैयार किया जाएगा।

नई शिक्षा नीति 2022 में स्नातक शिक्षा की अगर बात करें तो पदवीपूर्व अभ्यासक्रम में मल्टिपल एंट्री, मल्टिपल एक्जिट का छात्रों को पर्याय दिया जाएगा। इसलिए छात्रों को सात साल की सीमा निर्धारित की गयी है। जैसे कि अगर छात्र ने तीन साल के भीतर पढ़ाई छोड़ी तो अगले तीन सालों के भीतर उसे वापिस प्रवेश दिया जाएगा। हाल ही में युजीसी ने चार वर्ष का स्नातक पदवी अभ्यासक्रम तैयार किया है। वर्तमान चॉइस बेस्ड क्रेडिट सिस्टिम में बदलाव करके श्रेयांक (क्रेडिट) पद्धति लागू की है। छात्रों को इस नई शिक्षा नीति के तहत स्नातक स्तर पर सिंगल मेजर, डबल मेजर, और बहुविद्याशाखिय विषय लेने का अधिकार है। पहली शिक्षा नीति में विज्ञान, वाणिज्य, एवं कला शाखाएँ थी। अब ऐसी कोई वरियता नहीं होगी। अब छात्र अपनी रुची नुसार विषयों का चयन कर सकता है। छात्र अब फिजिक्स के साथ ही अकाउंट या फिर आर्ट्स के विषय भी पढ़ सकेंगे। ऑनर्स और ऑनर्स संशोधन स्तर पर पदवी प्रदान की जाएगी। चार साल में 160 श्रेयांक (क्रेडिट) प्राप्त छात्र को ऑनर्स पदवी बहाल की जाएगी। 75 प्रतिशत अंक प्राप्त करने वाले और 160 श्रेयांक (क्रेडिट) प्राप्त करने वाले छात्र को ऑनर्स शोध शाखा मिलेगी। यह शाखा स्नातक स्तर के चौथे वर्ष प्राप्त होगी। जिसमें छात्रों को संशोधन प्रकल्प अथवा प्रबंध महाविद्यालयीन अथवा विश्वविद्यालयीन अध्यापकों के मार्गदर्शन में पुरा करना होगा। संशोधन प्रकल्प /प्रबंध यह मुख्य विद्याशाखीय होगा। 160 श्रेयांक (क्रेडिट) प्राप्त छात्र को 12 श्रेयांक (क्रेडिट) शोध के लिए निर्धारित होंगे। रिसर्च के साथ छात्रों को ऑनर्स पदवी दी जाएगी।

छात्र द्वारा तीन साल के अन्दर अभ्यासक्रम खंडित करने पर तीन साल के अन्दर पुनः उसको उस अभ्यासक्रम में प्रवेश दिया जाएगा। सात वर्षों के अन्दर स्नातक अभ्यासक्रम पूर्ण करना अनिवार्य रहेगा। प्रथम वर्ष में 46 श्रेयांक (क्रेडिट) प्राप्त कर शिक्षा छोड़नेवाले छात्रों को ग्रीष्म कालीन छुट्टियों में चार श्रेयांक अधारित अभ्यासक्रम पूर्ण करने की सुविधा होगी। उसे तभी प्रमाणपत्र दिया जाएगा। द्वितीय वर्ष में 80 श्रेयांक (क्रेडिट)

अधारित व्यावसायिक अभ्यासक्रम पूर्ण करनेवाले छात्र को पदविका प्रमाणपत्र दिया जाएगा। ऐसे छात्र को आनेवाले तीन वर्षों में पुनः प्रवेश दिया जाएगा।

राष्ट्रीय शिक्षा नीति 2022 के तहत बी.एड. की अवधि बढ़ाकर 4 साल कर दी है। 2030 के अंत तक एक शिक्षक के लिए न्यूनतम योग्यता 4 वर्षीय बी.एड. कार्यक्रम होगा। निर्धारित मानकों का पालन न करने वाले सभी चयनित छात्रों के खिलाफ कड़ी कार्रवाही की जाएगी। इस शिक्षा नीति के तहत उच्च शिक्षा में एम.फील. की पदवी रद्द की गयी है। इसके अलावा एकस्ट्रा कुरिकुलर एक्टिविटीज को मैन सिलेबस में रखा गया है।

इस नई शिक्षा नीति 2022 के सार्वभौमिक शिक्षा प्रणाली में मेडिकल और लॉ की पढ़ाई को शामिल नहीं किया गया है।

कुल मिलकर अन्त में हम यही कह सकते हैं कि 34 वर्षों के बाद तयार की गयी नयी शिक्षा नीति 2022 संपूर्ण रूपेण भारतीय ज्ञान विज्ञान पर आधारित शिक्षा नीति है। इस शिक्षा नीति को लागू करके सरकारने शिक्षा क्षेत्र में परिवर्तनकारी मार्ग को प्रशस्त किया। यह नीति चार प्रमुख स्तंभोपर आधारित है 1) एक्सेस 2) इक्विटी 3) क्वालिटी 4) एकाउंटेबिलिटी इस नयी शिक्षा नीति के द्वारा भारत देश को पुनः एक बार वैश्विक ज्ञान महाशक्ति बनाने की कोशिश की है। स्कूल और कॉमिजों में दी जानेवाली शिक्षा को इसके माध्यम से अधिक लचीला ! समग्र और बहु-विषयक बनाकर छात्रों में अद्वितीय क्षमताओं का विकास किया जाएगा। सभी अभिभावकों और छात्रों ने इस नई शिक्षा प्रणाली का दिल खोलकर स्वागत करना चाहिए। क्योंकि यह शिक्षा नीति भारत केंद्रित शिक्षा प्रणाली की परिकल्पना साकार करनेवाली शिक्षा नीति है जो सीधे हमारे राष्ट्र विकास में योगदान देगी और हर भारतीय को शिक्षा की उच्च गुणवत्ता प्रदान करके एक समान और जीवत ज्ञान प्रदान कर समाज को स्थायी बनायेगी। इस शिक्षा नीति के माध्यम से हमारे देश की शिक्षा प्रणाली और शोध सुविधा और मजबुत होगी तथा इस शिक्षा के मदत से विदेशों में शिक्षा पर हजारों डॉलर खर्च करनेवाले छात्रों को भारत के अनुरूप वैश्विक मानक मिलेंगे।

संदर्भ :

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डॉ. सोनवणे राजेंद्र 'अक्षत'

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11. Values in New National Education Policy 2020

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Introduction

Manpower is the basic principle of overall prosperity of the country. This cultural heritage of conservation and transmission of human virtues has been preserved by society today. But according to the situation it kept changing and some values remained eternal from the beginning to the end and were cultivated as eternal values. Efforts are made to preserve and promote such values because constructivism in human tendency is the key to national and global progress. A great contribution of Indian historical literature can be found in these of our epic stories, dramas, Smriti, Puranas, Upanishads are the inspiration of values. Bhagavad Gita describes the qualities of sattva, raja, tama. While in the Buddhist era, emphasis is placed on the qualities of good deeds, virtue, tolerance, non-violence etc. The same ideals were cultivated in the medieval devotional period as well. Such virtues in human culture have created the term value. Cultivation of hand virtues and their transmission to others is preservation of values.

The value of human power in social life is unique. In the making of human beings there is a legacy of social culture. There is evidence of the teaching of such culture-enhancing values in the Indian education system. A study of the history of India reveals that India had a very rich and high-quality system of education and it was not only recognized but minded throughout the world. Weapons, agriculture, adventure, art, physical health, politics, social causes, policies and values were developed to the students on the basis of language and knowledge to create culture-protecting citizens. With time, the needs changed, the standard of living changed, the goals and objectives of education changed, and the education system changed accordingly. And in modern times, under the British rule, the very core of the original Indian education system was changed. The objectives of the educational system implemented by them changed, though detrimental to the country, the same educational system was continued even after independence. Therefore, the Indian society continued to be formed as expected by the British. Therefore, today's social reality and the state of education as well as the results look frightening.

Main Objectives of Education

The main objective of education in any era is to create a society inspired by the spirit of nationalism, sustainable, with human values, not ashamed of labour and endowed with high taste. Many of Bharatbhu's children (Indians), who were philosophers, thinkers, literary social reformers of India at that time, thought and philosophically thought about education, education method, goals and objectives of education, which is very valuable in the new national education policy. Because he tried to reconnect the broken umbilical cord of Indian education tradition since the British rule. Spiritual attitude is the foundation of ethics, virtues like truth, service, sacrifice, humanity, faith, selfless attitude are included in ethics, so education should create the qualification of prudence and comprehensive thinking through which the youth is trained for radical social and economic transformation. All Indian philosophers have said that the highest goal of education is the cultivation of morals and integrity of character.

Through the process of education, we should preserve the valuable elements of our culture, we should abandon what is out of date, education should also bring conservation and change, for the youth to become good citizens of the country, family institutions and religious institutions used to work in the society. An urgent need has arisen. Against this backdrop, the Indian government has planned to bring drastic changes in today's education system to develop national unity and global community based on the values of language, culture, knowledge and loyalty. In the new National Education Policy, holistic development of students is expected and the first national saint of India, Tukdoji Maharaj, has written in relation to the change in the education system, it is,

“If the nation wants to rise, it should change the education or practice

Let everyone work, let the youth change their pain”

The thoughts of the great Indian philosophers as well as the saints of the nation about the Indian education system are exactly in line with the new national education policy.

Overall Quality and Quality Education

All teachers, parents, students must understand this new National Education Policy, which will be implemented from the academic year 2023-2024. After a total of 34 years, the above policy will be implemented for India's bright future. Although the government adopted the first education policy in 1968 and the second education policy in 1986, the English education system has not been left behind, but the present national education policy is completely Indian

Rashtrasant Tukdoji Maharaj in his book Gram Gita in chapter 19, says about higher education, the idea of holistic aspect of education which is included in the present educational policy.

“Not just higher education, it is a thing of the past

Now be hardworking, strong son of India”

He has expected that education should be the source of livelihood through education itself. It is further said that education is the life's work, it is better to have a combination of both (Life and Education)

“All the necessities of life, every means of subsistence

Comprehensive knowledge of the relevant subject, is must in educational content”

Which means along with book knowledge, industry education should also be given, the educated youth of the village should make new inventions, use new technology in industry, -business, agricultural production, it is necessary to develop the mind, hands and heart of the youth, which is included in today's new education system. Due to this, all-round development of the individual will contribute to the development of the nation, besides, special emphasis is being laid on the curriculum for the students to acquire various skills. From different stages of education, technology, science, industrial, mathematics, language, art, culture, cooperation, democracy, patriotism, universal brotherhood, along with life education to live a happy and beautiful life, a cultured young progressive society and a developed nation will definitely be created. To achieve this objective, there will be courses that are complementary and compatible with the social and cultural environment, mainly mother tongue has been given priority for ease of education. Especially since Indian culture is rooted in spirituality, the study of spiritual values is also going to be a guide for the world and a curriculum is being created in which the students will be inculcated in doing economic, political and cultural work ethically.

Yogi Arvind Ghosh, Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi, Acharya Vinoba Bhave, Philosophers such as Dr.Radhakrishnan has explained that education means, preparation for real life in a proper way and priority is given to life education.

Social Science Education

This new national education policy has also brought about changes in line with social science. There is also a special deliberation on the curriculum and teaching methods of social sciences. Social sciences include sociology, anthropology, political science, economics and history. They are taught as separate subjects for academic and professional convenience thus

recognized as eternal values at the global level, as well as business service, religious service, good service and self-service for spiritual strength. It will be useful for the prosperity of the present and future. Our religion, culture, epistemology, language, values were venerable in the world to restore its profundity from history.

Overall, the Government of India has implemented a new National Education Policy 2020 to provide quality education, innovative education, research facilities to the population of India in order to make India Knowledge Superpower and to overcome the shortage of manpower in science and technology education and industrial sector. In order to implement this policy in the state, as per the approval given to this policy in the cabinet meeting on 27th January 2022, a curriculum plan has been prepared as per the recommendation of Dr.Mashelkar committee as per the changes in higher education. In that regard, the National Education Policy 2020 will be implemented effectively and uniformly from the academic year 2023-2024. From the point of view of history education, the brilliance of Indian culture through the new curriculum will definitely help to take root according to the Sopan theory (Indian Theory of Seeping knowledge info layer to layer of society).

Skill development along with holistic development of students has been considered central so that every element of the nation can live life easily and beautifully and to develop a charitable attitude towards the nation.

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(लोकप्रशासन विभाग)

स्वा. सावरकर महाविद्यालय, बीड

प्रास्ताविक

मानवाने निर्माण केलेल्या संस्कृती मधील मूल्य ही अत्यंत महत्वाचा घटक आहे. मूल्यांची जपणूक, रूजवणूक व संवर्धन ही प्रक्रिया निरंतर चालू राहिली तरच मानव व मानवी समाज टिकवून राहू शकतो. त्यातच सामाजिक मूल्ये समाज रचनेचे मूलभूत अंग आहेत. तसेच प्रेम, सहकार्य, सहानुभूती, बंधुभाव, समता व समपण्ण यासारखी मूल्ये सामाजिक स्वास्थ्यासाठी आवश्यक असतात. तसे पाहता मूल्ये ही फार अमूल्य असतात. मूल्य संघर्षातून, त्यागातून मानवी जीवनामध्ये संस्कृतीत स्थिर झालेली असतात. म्हणूनच मूल्ये ही मानवी जीवनाचा श्वास ठरतात. मूल्य व्यक्ती जीवनात किंवा समाजात असतील तरच समाजाचा विकास व प्रगती होते. तसेच व्यक्ती व समाजाला मूल्ये सुख, शांती, ऐश्वर्य, समाधान व आनंद देतात. मूल्ये ही मानवी जीवनाला अर्थ व दिशा देतात. तसेच मानवीय जीवन मंगलमय बनवितात. त्यामुळे मूल्यहीन जीवन व त्याचे अस्तित्व पूर्ण होऊ शकत नाही. मूल्ये ही व्यक्ती व समाजाला मार्गदर्शन, दिशा दिग्दर्शन करतात आणि समाजातील व्यक्तींवर नियंत्रण ठेवतात. प्रशासकीय नैतिक मूल्य: प्रत्येक देशातील प्रशासन व्यवस्थेची निर्मिती आदर्श मूल्यांवरच केली जाते. प्रशासन व्यवस्थेची देखील स्वतंत्र एक प्रशासकीय संस्कृती असते. या प्रशासकीय संस्कृतीचा आत्मा म्हणजे प्रशासनातील नैतिक मूल्ये होत. भारतीय प्रशासन व्यवस्थेला मानवी नितीमूल्यांचा चेहरा प्रदान करण्याचे कार्य अनेक प्रशासक व

लोकशासकांनी केलेले आहे. लोकप्रशासनात नितीमूल्यांचे संवर्धन व अंगीकार करणे ही बाब प्रशासकीय कार्यक्षमतेच्या दृष्टीने सर्वाधिक महत्वाची ठरते. कोणत्याही प्रशासकीय संघटनेतील वरिष्ठ अधिकाऱ्याने एखाद्या कार्य आपल्या कनिष्ठाकडे सोपविल्यास ते कार्य जबाबदारी म्हणून पार पाडण्यापेक्षा ते माझे कर्तव्य ही जाणीव ठेवून कार्य करणे अधिक महत्वाचे असते. प्रशासकीय व्यवस्थेचा असणारा शासकीय अधिकारी (भारतीय ब्रिटिश) वर्गाच्या वर्तनात, अभिवृत्तीत व मानसिकतेत फारसा बदल झालेला दिसून येत नाही. केवळ आपण आपल्या कार्यालयाचे मालक नसून मालक आहेत. शासकीय कार्यालय म्हणजे आपली खाजगी कंपनी, प्रायव्हेट लिमिटेड कंपनी व मालमत्ता अशा थाटात व रुबाबात ते वागताताना दिसतात. कारण पाश्चात्य संस्कृतीचे अंधानुकरण करताना मानवी मूल्याकडे दुर्लक्ष होत आहे यातून स्पष्ट होते. दुसऱ्या प्रशासकीय आयोगाने देशातील सनदी अधिकारी वर्गांना विवेकाधीन अधिकार असल्यामुळे सत्तेचा अधिकारांचा गैरवापर करू नये याकरीता अधिकारी व कर्मचारी वर्गांच्या अंगी नैतिक मूल्ये असावीत असे आपल्या अहवालात नमूद केलेले होते. त्यात आपल्या कार्याप्रती सचोटी व एकनिष्ठता, प्रामाणिकता, निरूपक्षपातीपणा, दुर्बल घटका बदल करूणा आणि जनसेवेसाठी समर्पण इत्यादी. सु— प्रशासनाचा आकृतीबंध शासन— प्रशासन व्यवस्थेत समाजाप्रति निर्माण झालेली उदासीनता, मरगळता व बेजबाबदारपणा काही प्रमाणात दूर होऊन लोकसेवकांनी आपल्या कार्यातून समाजाला स्मार्ट प्रशासनाचे दर्शन घडवावे ही अपेक्षित आहे. गेल्या सात दशकापासून देशात शासन व प्रशासन व्यवस्थेने संगनमत करून आपली आधिसत्ता निर्माण केली. त्यातून कु— प्रशासन (Bad Administration) निर्माण झाले. अधिकारी वर्गाची मनमानी, नियम व कायद्याविरुद्ध वर्तन, राज्यकर्त्यांची दमनशाही, पारदर्शकतेचा अभाव, नैतिक मूल्यांचा न्हास व उत्तरदायित्वाची अवहेलना इत्यादी अवगुणांनी लोकसेवक वर्ग ग्रासला गेला. तंत्रज्ञान क्रांतीच्या युगात प्रशासन यंत्रणेला गतिमान करण्याकरिता ई— गव्हर्नन्स ही संकल्पना स्वीकारण्यात आली. प्रशासन व्यवस्था

ही भ्रष्टाचार रहित असावी आणि या व्यवस्था जनतेला जलद व तत्पर सेवा— सुविधा असावी व तत्पर असावी. करून देणे सुप्रशासन या संकल्पना अभिप्रेत आहे.

आदर्श प्रशासकाचे आचरण : प्रत्येक प्रशासकीय संघटनेचा एक प्रमुख असतो. तो त्या संघटनेचे नेतृत्व करीत असतो. कोणतीही संघटनाही एकापेक्षा अनेक व्यक्ती पासून तयार होते. मुख्य प्रशासकांनी आपले आचरण सदैव नैतिकतेला धरूनच ठेवले पाहिजे. वरिष्ठांचे वर्तन, विचार, दृष्टिकोन, वृत्ती, मानसिकता व कार्य करण्याची पद्धती इत्यादीचा परिणाम कनिष्ठाच्या कार्यावर होत असतो. कारण व्यक्ती ही अनुकरणशील असते. मानवी जीवनात नैतिक वर्तन हे आदर्श जीवन पद्धतीचा मुलाधार मानले जाते. संघटनेचा प्रमुख हा कुटुंबाचा प्रमुख असतो. त्यामुळे त्यांनी आपले वर्तन हे नियम व कायद्याला धरूनच करावे, त्याबरोबरच त्याला नैतिक ची जोड देखील असणे आवश्यक असते. या संदर्भात नॉर्मन विन्सेट यांनी द पावर ऑफ इथिकल मॅनेजमेंट या ग्रंथात असे नमूद केले आहे की, प्रशासकीय अधिकाऱ्यांनी घेतलेला निर्णय कायदेशीर नसेल तर तो नैतिक देखील राहणार नाही. प्रशासकाने केव्हाही वैयक्तिक हितापेक्षा सार्वजनिक हिताला प्राधान्य दिले पाहिजे. कोणत्याही देशाची राजव्यवस्था चालवण्याची जबाबदारी ही अधिकारी वर्गावर असत. आदर्श प्रशासका आचरणा बाबत प्राचीन ग्रंथात देखील निर्देश दिलेले आहेत. अधिकारी वर्ग नेहमी जागृत असावा, स्वप्नावस्थेत न राहणारे, न झोपणारे, प्रजेला संकटातून तारणारे, आळस न करणारे, हिंसक वृत्ती न बाळगणारे, कार्यतत्पर असणारे आणि सर्वांचे पालन पोषण करणारे असावे असे म्हटले आहे. देशाची व्यवस्था कोणत्याही प्रकारची असो राजेशाही, हुकूमशाही, सामंतशाही, सरंजामशाही व लोकशाही त्या व्यवस्थेत काम करणारे अधिकारी वर्गावरच त्या देशाचे यशापयश अवलंबून असते. त्या त्या देशाचा अथवा राज्याचा प्रशासकीय अधिकारी हाच तर सरकार आणि नागरिक यांच्यात दुवा साधणारा महत्वाचा योजक असतो. सत्तास्थाने बदलत असतात पण अधिकारी वर्ग मात्र तोच राहतो. म्हणूनच त्यांचे जीवन, कार्य व वर्तन हे तत्वाशी व मूल्याशी एकनिष्ठ असावे आणि इतरांकरिता

प्रशासकीय व अनुकरणशील ठरावे.

सुप्रशासकाचे गुणकौशल्य :

प्रशासकीय क्षेत्रात काम करताना मै और मेरी मंड असा प्रकार नसतो. आपल्याला लोकांमध्ये गृहून त्यांच्यासाठी व समाजासाठी काम करावे लागते. म्हणूनच प्रमुख प्रशासकाने व्यावहारिक गुण कौशल्य आत्मसात करणे आवश्यक बनले आहे. प्रशासकाला उद्दिष्ट ठरवून दिलेली असतात. आपली वचनबद्धता ही शासनाने ठरवून दिलेल्या उद्दिष्टप्रति असणे आणि कार्या प्रतिनिष्ठा व वचनबद्धता जोपासणे आवश्यक असते. प्रशासन कार्यक्षम व प्रभावी होण्याकरिता सामाजिक दृष्टिकोन बाळगणे गरजेचे बनले आहे. एकदा प्रशासकीय सेवेत आले की आपला जन्म हा आज्ञा देण्यासाठी झाला आहे ऐकण्यासाठी नव्हे अशा प्रकारची धारणा प्रमुख प्रशासकाची बनते. प्रशासकाने आपल्या कनिष्ठ कर्मचाऱ्यांत असणारी कौशल्य, ज्ञान, पात्रता ओळखण्याची वेळप्रसंगी त्यानुसार अधिकार प्रदान करण्याचा मोठेपणा अंगी बाळगावा. प्रशासकीय अधिकारी म्हणून कार्यकर्त्यांना कायदा व नियमाचे बंधन असते. भावनिक होऊन एखाद्या व्यक्तीला वा विशेष गटाला समोर ठेवून एखादा निर्णय घेतल्यास एकाचा फायदा व हजारेवर अन्याय अशी विसंगती निर्माण होऊ शकते. विवेकनिष्ठ निर्णय घेण्यासाठी भावनावर वेळीच नियंत्रण असणे आवश्यक असते. याशिवाय इतरां पेक्षा वेगळा विचार करणे की सवय स्वतःला प्रशासकांनी लावून घेतली पाहिजे. माहिती व तंत्रज्ञानाच्या युगात स्वतःला अद्यावत ठेवणे आणि माहिती तंत्रज्ञान साधनाचा वैयक्तिक जीवनात अवलंब करणे ही अपरिहार्य बनले आहे.

निष्कर्ष :

सत्ता, प्रामाणिकता व चारित्र्य या त्रिसूत्रीवर व्यक्तीची समाजाची व पर्यायाने देशाची उभारणी होत असते. सुप्रशासनाच्या निर्मितीसाठी प्रशिक्षण योजनेसाठी दक्ष व कार्यक्षम प्रशासन यंत्रणा असावी लागते. त्याकरिता प्रशासन यंत्रणेतील कार्यरत असणारा लोकसेवक वर्ग हा संवेदनशील, संविधानिक मूल्यांचा आदर करणारा, कार्य कुशल, लोक कल्याणाची जाण असणारा व सामाजिक उत्तरदायित्वाचे भान असणारा

असणे आवश्यक आहे. चारित्र्यसंपन्न व सदाचारी नागरिक हे सुसंस्कृत (सभ्य समाज) लक्षण असते. समाजाचे प्रतिबिंब हे त्या त्या देशाच्या प्रशासन यंत्रणेत पाहावयास मिळते.

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ग्रंथालय आणि माहितीशास्त्रातील नवप्रवाह

जागृती जगदीश घारे

संशोधक विद्यार्थी

(एम.ए., एम.लिब. आई.एस.सी, सेट)

M- c k k k s v l a b j e j B o l k f o l k i B j v k a l k n

डॉ. अनुजा अनंतराव कास्तीकर

ग्रंथपाल व संशोधन मार्गदर्शक

स्वातंत्र्यवीर सावरकर महाविद्यालय, ता. बीड जि. बीड

डॉ. बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ,

औरंगाबाद

सार :

भारतीय शिक्षण पद्धतीमध्ये ग्रंथ व ग्रंथालये यांना अनन्य साधारण महत्व आहे, हे आपण सर्व जाणतोच, परंतु काळाच्या ओघात सर्वच क्षेत्रात झालेले बदल पाहता ग्रंथालये हि मागे राहिलेली नाहीत. डिजिटल ग्रंथालये, ग्रीन लायब्ररी यांच्याही पुढे जावून ग्रंथालयात सेन्सॉर, रोबोट यांचाही वापर होऊ लागला आहे. RFID या तंत्रज्ञाना मुळे पुस्तके हरवणे या समस्येपासून मुक्तता मिळते. क्लाउड कॉम्प्युटिंग ने नेटवर्क च्या जाळ्यात वापरकर्त्यांना स्वताची जागा मिळवता आली. मेकर स्पेस मुळे वापरकर्त्यांना तांत्रिक शिक्षणात स्वास्थ निर्माण करता येते. ग्रंथालयात वापरण्यात येणाऱ्या ई संसाधनांमुळे जागेची समस्या तूर्तास थांबली. चर्चा सत्रांच्या आयोजनामुळे ग्रंथालय क्षेत्रातील कर्मचाऱ्यांना आपल्या क्षेत्राचे ज्ञान प्राप्त होऊ लागले. अश्याच नवप्रवाहांनी वाचकाला ग्रंथालय हि अधिक जवळची झाली आहेत.

प्रस्तावना :

माहिती तंत्रज्ञानाच्या अनुषंगाने ग्रंथालयाचे स्वरूप बदलले आहे. ग्रंथालय व माहिती केंद्र ही प्रकाशन साहित्याचे संकलन, निवड, व्यवस्थापन, वितरण आणि

संवर्धन ही कार्य करतात. वाचकांना वाचन साहित्य वापरासाठी उपलब्ध करून देणे हे प्रमुख कार्य ग्रंथालय पार पाडत असतात. सध्या ग्रंथालय ही तंत्रज्ञानामुळे अधिक परिणामकारक झाले आहेत. ज्ञानाचे संकलन तथा साठा करणे संवर्धन करणे आणि प्रसार करणे ही ग्रंथालयाची घोषवाक्य बदलली आहेत. तंत्रज्ञान प्रचंड वेगाने बदलले आहे. तंत्रज्ञानाच्या माध्यमातून ज्ञानाचे जागतिकीकरण होत आहे. ग्रंथालयात वाचकांचे अखंड वर्दळ असणे हीच ग्रंथपालाच्या कार्याची पावती असते. आज समाजात ज्ञान समृद्धता आणण्यासाठी पारंपारिक पद्धतीने काळा सोबत येणाऱ्या नवप्रवाहांचे स्वागत करणे गरजेचे आहे अशाच काही नव प्रवाहांची चर्चा सदर लेखात करूया.

सध्याचे नवप्रवाह

१. रेडिओ फ्रिक्वेन्सी आयडेंटिफिकेशन (Radio Frequency Identification) ही संज्ञा रेडिओ लहरीचे मशीन किंवा डिवाइसशी संबंधित असून RFID किंवा स्मार्ट लेव्हलची होणाऱ्या संभाषण आधारित सिस्टीम किंवा प्रक्रियेशी निगडित आहे. टॅग एक छोटा मायक्रोप्रोसेसर असून त्यात असलेल्या अँटिनाद्वारे रेडिओ लहरीचे प्रसरण होते. सर्वसाधारणपणे ग्रंथालयात देवघेवीचे व्यवहार करताना बारकोड स्कॅन करून ग्रंथांचा आयडी इनपुट करण्याचा प्रयत्न करतो. याच प्रकारे आर. एफ. आय. डी. तंत्रज्ञान काम करते फरक एवढाच की बारकोड पद्धतीत प्रत्येक ग्रंथाचा आयडी प्रत्यक्ष स्कॅनरने वाचावा लागतो तर RFID तंत्रज्ञानात किंवा मशीन रीडर डेट मधील रेडिओ लहरी संभाषणाद्वारे ते काम आपोआप केले जाते. बारकोड प्रमाणेच RFID वस्तू ओळखतात. बारकोड च्या बाबत स्कॅनरच्या दृष्टिक्षेपात येणे आवश्यक असते तर आय.एफ. आय.डी. टॅगचे स्वतःच्या ओळखीचे रेडिओ संदेश बाहेर फिरतात. RFID आणि टॅग द्वारा वस्तूबद्दल डेटा वाचणे हे बारकोड द्वारा डेटा वाचवण्यापेक्षा खूप जलद केले जाते. RFID उत्तम पर्याय म्हणून उद्यास आले आहे ग्रंथालय आणि माहितीशास्त्र शब्दकोशात आर. एफ. आय. डी. ची व्याख्या ही पुढील प्रमाणे केले आहे. ग्रंथालय साहित्याची ओळख किंवा डेटा छोट्याशा मायक्रोस्कोप मध्ये साठवलेला आहे. अशा टॅग सहित ग्रंथ घेऊन वाचक

तथ्य प्रभावित क्षेत्रातून नुसता चालत गेला तरी देवघेव व्यवहार पूर्ण करणारे आधुनिक तंत्रज्ञान आहे.

पुस्तके त्याच्या सूचीबद्ध डेटा सह ओळखणे, पुस्तक आपला आपण परत करणे, किंवा चेकिंग करणे, पुस्तकांची वर्गवारी करणे, आधुनिक पद्धतीने ग्रंथ मोजणी करणे, तसेच ग्रंथालयात हरवलेले पुस्तक शोधणे इत्यादी कामे आर. एफ. आय. डी. तंत्रज्ञानाच्या वापराने अगदी ग्रंथ चोरी जाऊ नये म्हणून त्यावर ही नियंत्रण ठेवता येते. ग्रंथालयाची कार्यक्षमता वाढविणे, डेटा एन्ट्री मधील त्रुटी कमी करणे, ग्रंथालय कर्मचाऱ्यांवरील ताण कमी करून मुख्य ग्रंथालय सेवा देण्यात त्याचा वापर करणे शक्य झाले आहे. ग्रंथ चोरीस जाऊ नये म्हणून बसवलेल्या यंत्रास सेंसर असे म्हणतात. सेंसर च्या मदतीने ग्रंथ चोरी पकडणे सहज शक्य होते.

२. लायब्ररी मेकर्स स्पेस (Library Maker space) २०१० पासून लायब्ररी सायन्सच्या क्षेत्रात मेकर स्पेस हे ग्रंथपालांनी वाचकांना देवू केलेल्या ग्रंथालय सेवेचा एक प्रकार म्हणून वर्गीकृत केले आहे. लायब्ररी मेकर्स स्पेस किंवा मेकर प्रोग्राम मध्ये वेगवेगळ्या वयोगटातील संरक्षक एकत्रितपणे किंवा एकट्याने किंवा लायब्ररी कर्मचाऱ्यांसह सर्जनशील प्रकल्पावर काम करू शकतात, ही जागा सहसा सामूहिक सदस्यांना साधने तंत्रज्ञान आणि सामाजिक कनेक्शन मध्ये प्रवेश देतात. सहभागी होणाऱ्या प्रत्येक घटकास प्रत्यक्ष प्रयोगाद्वारे आणि एकमेकांकडून शिकण्याची परवानगी देणे हे मेकर्स स्पेसचे ध्येय आहे ज्या लोकांना पूर्वी तांत्रिक शिक्षण घेता आले नाही त्यांना लायब्ररी मेकर्स च्या माध्यमातून शिकता येईल जसे की ग्रीडी प्रिंटर, शिलाई मशीन, शोल्डर प्रिंटिंग, कोडींग, इस्त्री, लेझर, कटिंग बोर्ड, गेम या पारंपारिक हस्तकला, कोरीव काम व मशीन यांसारख्या तंत्रज्ञानाचा यामध्ये समावेश करण्यात आला आहे. मेकर्स स्पेसचा उद्देश अनेकदा लायब्ररी द्वारे सेवा देणाऱ्या लोकांमध्ये विज्ञान तंत्रज्ञान डिझाईन आणि आजीवन शिक्षणामध्ये स्वारस्य निर्माण करणे हे आहे

३. गेमिफिकेशन (Gamification) संगणक तंत्राचा वापर १९९० च्या दशकापासून सुरू झाला. आधुनिक तंत्रज्ञानाच्या युगात वाचक आधुनिक झालेला आहे. पारंपारिक पद्धतीने वाचन हे जरी हितवाहक

असले तरी वेळ वाचवणे या ग्रंथालयाच्या चौथ्या नियमाला अनुसरून विद्यार्थ्यांना गेमिफिकेशन हे अ‍ॅप्लीकेशन अत्यंत आवडीचे झाले आहे. एखादी संकल्पना वाचून दाखवणे किंवा ती शिकवणे यापेक्षा जर ती गेमच्या माध्यमातून दाखवली तर विद्यार्थ्यांमध्ये अभ्यासाची अधिक आवड निर्माण होते. विद्यार्थ्यांमध्ये पारंपारिक अभ्यासातून ताण निर्माण होतो, परंतु या गेमिफिकेशन तंत्राद्वारे विद्यार्थी शिक्षण ग्रहण करतो.

मेक होली निकल लिहितात, पारंपारिक प्रकरणापेक्षा गेमिफाईड ए‍ॅप्लीकेशन द्वारे वाचक विद्यार्थी वास्तवाच्या अधिक जवळ जातात. त्यातून आत्मविश्वास निर्माण होतो.

शैक्षणिक हेतूसाठी गेमिफिकेशनमध्ये गेम मेकॅनिक्स आणि डायनो मेकॅनिक चा वापर करतात. लायब्ररी प्रेमींसाठी एक मनोरंजक व्यासपीठ प्रदान करते. लायब्ररीतील गेमिफिकेशन शैक्षणिक आणि अर्थव्यवसाय जसे की, मार्केटिंग, लायब्ररी सेवा, वाचकांची उपस्थिती वाढवण्यासाठी लायब्ररी कार्यक्रमांमध्ये चालना देणे आणि ग्रंथालय ऑफर करणाऱ्या विविध शिक्षण संसाधनांची जागरूकता वाढविणे. ग्रंथालयांना अनेकदा वाचकांची संख्या ग्रंथालयातील पुस्तके आणि संसाधनांचा वापराची आकडेवारी आणि ग्रंथालय कार्यक्रमांमध्ये उपस्थिती प्रदान करून त्यांचे ऑपरेशन समायोजित करण्यास सांगितले जाते. ग्रंथालय सेवा आणि त्यांच्या वापरास प्रोत्साहन देण्याच्या उद्देशाने गेमिफिकेशन वापरण्यात ग्रंथालयांना स्वारस्य असते.

४. क्लाउड कम्प्युटिंग (Cloud Computing) संगणकीय उपकरणे आणि संगणकीय प्रणालीचा एकत्रित वापर करून एखादी सेवा इंटरनेट वरून उपलब्ध करून देणे यालाच शास्त्रीय भाषेत क्लाउड कम्प्युटिंग म्हणतात. संस्थेतील संगणकीकृत कामांसाठी संस्थेच्या ठिकाणी असलेली कम्प्युटिंगची व्यवस्था न वापरता त्यासाठी रिमोट किंवा रिमोट विरहित ठिकाणच्या कम्प्युटिंग व्यवस्थेचा वापर करणे होय. क्लाउड कम्प्युटिंगमध्ये आपणास जे इलेक्ट्रॉनिक्स डिवाइस इंटरनेटला जोडले आहे त्यामधून माहितीची देवाण-घेवाण करता येते. क्लाउड कम्प्युटिंगमध्ये वापर करताना सहज

उपलब्ध होतील अशा संगणकीय सेवा कम्प्युटर फाइल्स डेटा स्टोरेज मोबाईल घस यांचा समावेश असतो. क्लाउड कम्प्युटिंगचे सर्वात सोपे उदाहरण म्हणजे आपण जे मेल पाठवतो ते समोरील व्यक्तीच्या मेलवर जात असतात पूर्वी अशी व्यवस्था नव्हती. ती एका काळ्या चौकोनी आकाराच्या फॉपी मधून दिली जात असे. त्यानंतर पेन ड्राईव्ह आला, परंतु आता काही क्षणात मेल पोचविले जाते. हा डेटा एका क्लाउंट सर्वरवर जाऊन तेथून आपण पाठवलेल्या मेलवर पाठवला जातो. ही सेवा आपल्या यूजर्सना जगातील कोणत्याही कानाकोपऱ्यातून आपल्या घस सॉफ्टवेअरवर, माहिती, डेटाबेस हे इंटरनेट द्वारे उपलब्ध होऊ शकतात.

५. ई-स्त्रोत (E&Resources) ग्रंथ, नियतकालिके, संदर्भ साधने व सार युक्त सूचीबद्ध साहित्य छापील स्वरूपात प्रकाशित होतात, त्याचप्रमाणे ते साहित्य ई-स्त्रोत स्वरूपात प्रकाशित होत असतात. वाचकांच्या सोयीनुसार ई-स्त्रोतांची मागणी जास्त आहे, हे स्त्रोत म्हणजे असे की साहित्याचे विविध प्रकार संगणकाद्वारे उपलब्ध होते. हे सतत दिसणारे व अद्यावत असे सोर्स आहेत. ई स्त्रोतातील माहिती ही त्या त्या ग्रंथालयापुरतीस मर्यादित राहते, ती इतरांना देता येत नाही. इलेक्ट्रॉनिक माध्यमावर आधारित स्त्रोतांना ई-स्त्रोत असे म्हणतात. ई-स्त्रोत ऑनलाईन आणि ऑफलाईन या दोन मध्ये उपलब्ध असतात. ई स्त्रोतामुळे संशोधकाचा आपला वेळ वाचतो. लेखकालाही आपले लेख याद्वारे प्रकाशित करता येतात. ई-स्त्रोतामुळे ग्रंथालयाची जागेची समस्या सुटलेली आहे. ई साधने ग्रंथालय बाह्य प्राप्त करता येतात.

६. मोबाईल — आधारित लायब्ररी— ज्या ठिकाणी ग्रंथालय सुविधा नसते किंवा वाचक आणि ग्रंथालय यामधील अंतर जास्त असल्याने वाचक ग्रंथालया पर्यंत पोहोचू शकत नाही, अशा वेळी मोबाईल आधारित ग्रंथालय महत्त्वपूर्ण भूमिका बजावतात. बस, ट्रक या मोठ्या वाहनांमध्ये आतील भागास ग्रंथालयाचे स्वरूप दिले जाते. या सेवेतून 'प्रत्येक वाचकास ग्रंथ' या दुसऱ्या नियामचा प्रत्यय येतो.

७. डेटा व्हिज्वलायझेशन (Data Visualization) माहितीचे अचूक मूल्यांकन करण्यासाठी

सार्वजनिक आणि शैक्षणिक अशा दोन्ही ठिकाणी डेटा विज्वलायझेशन केले जाते. डेटा विज्वलायझेशन म्हणजे माहिती प्रदर्शित करण्यासाठी आणि विश्लेषण करण्यासाठी अवकाशिय घटक म्हणजे इंटरनेट, आणि ग्राफिक गुणधर्मांचा वापर करून वाचकांपर्यंत पोहोचवले जाते वेगवेगळ्या प्रकारचे आलेख, नकाशे या द्वारे डेटा विज्वलायझ करता येते.

८. सेमिनार/ वेबिनार : ग्रंथालय शास्त्रातील वेगवेगळ्या विषयाची चर्चा करण्यात येते, प्रत्यक्ष व्यक्ती या चर्चासत्रात सहभागी होतो त्यावेळी त्यास सेमिनार असे म्हणतात. ऑनलाईन वेबिनार मात्र कोविड काळात लोकप्रिय झालेले पहिले. इंटरनेटच्या साहाय्याने आपण आपल्या स्थानी राहून संगणक, मोबाईल, लॅपटॉप यांच्या सहाय्याने बहुसंख्य सदस्यांसोबत चर्चा, संवाद करता येतो. आपल्या कार्यालयीन कामाचे तसेच संशोधन विषयांच्या विविध मुद्द्यांची चर्चा वेबिनारद्वारे करता येते यामध्ये हे वेबिनार लाईव्ह युट्युब वर देखील प्रसारित करता येतात तसेच ते चालू असताना रेकॉर्ड करून ठेवता येतात. सेमिनार मध्ये जसे आपणास जागेची व्यवस्था करावी लागते तसे मात्र वेबिनार मध्ये करण्याची आवश्यकता नसते हा सर्वात मोठा फायदा आपणास दिसून येतो. सेमिनार मध्ये आपण प्रत्यक्ष जसे प्रश्न उत्तरे विचारात असतो तसेच वेबिनार मध्ये देखील या सर्व सुविधा आपणास येथे मिळत असतात. निष्कर्ष —

माहिती तंत्रज्ञानाच्या युगात ग्रंथालयातील पारंपारिक पद्धतींचा लोप होत चाललेला आहे. ग्रंथालयातील वाचक बदललेला आहे त्याच प्रमाणे ग्रंथालयात ज्या सेवा दिल्या जायच्या त्या नवनवीन माहिती तंत्रज्ञाना च्या सहाय्याने दिल्या जात आहेत, माहितीची होणारी वाढ यामुळे वाचक ग्रंथालयाकडे आकर्षित होत आहे. यासाठी ग्रंथालय कर्मचार्यानी सतत चर्चासत्रे, सेमिनार, वेबिनार, चर्चासत्र परिषदा यामध्ये सहभागी होऊन स्वतः अद्ययावत राहणे आवश्यक आहे.

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RESEARCH ARTICLE

INNOVATIONS AND TECHNOLOGY IN LIBRARY SCIENCE AND MATHEMATICS

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Abstract

Efforts are being made to provide effective service to the readers by using innovative technology in the Modern Information Technology Library. Digital libraries and their resources and the number of readers are increasing tomorrow. New technology will be used in the future library, so the purpose of the library and the reader will be achieved through proper coordination between the library and the reader. An attempt has been made to clarify the importance of innovation and technology in the library.

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Introduction:-

कोणत्याही विषयाचा विकास हा त्या विषयाचा अभ्यास आणि विषयाच्या संशोधनावर अवलंबून असतो. याबाबतीत ग्रंथालय आणि माहिती शास्त्र देखील मागे राहिले नाही. मानव हा दैनंदिन व्यवहारामध्ये काही ना काही नवीन शोधत असतो हे आपण पूर्वी पासून ऐकले आहे आणि अनुभवतही आहोत. मानवाचे मन सतत काही तरी शोधत असते. आज करत असलेले काम किंवा संशोधन उद्या कसे सोपे आणि नव्या पद्धतीने करता येईल याकडे त्याचा कल असतो. ग्रंथालय आणि माहिती शास्त्राची समाजाच्या विकासात महत्त्वपूर्ण भूमिका आहे. त्याचे महत्त्व स्पष्ट करण्याचा प्रयत्न सदर लेखात केला आहे.

अभ्यासाची उद्दिष्टे :

1. ग्रंथालयातील नवप्रवर्तने व तंत्रज्ञानाचा अभ्यास करणे.
2. नवप्रवर्तने व तंत्रज्ञानाचे महत्त्व स्पष्ट करणे.

ग्रंथालय आणि माहितीशास्त्रातील नवप्रवर्तने आणि तंत्रज्ञान पुढील प्रमाणे:

1. इलेक्ट्रॉनिक रिसोर्स मॅनेजमेंट (Electronic Resource Management) :

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Digital Transformation in Academic Libraries: Exploring Librarians' Attitudes Towards ICT in the Aurangabad Region of Maharashtra

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Abstract:

This research paper investigates librarians' attitudes towards Information and Communication Technology (ICT) in academic libraries within the Marathwada region, with a focus on Aurangabad, Maharashtra, India. A comprehensive survey was conducted in college libraries to gauge librarians' perspectives on various ICT aspects, including digital literacy, familiarity with ICT tools, benefits and drawbacks of technology integration, and the role of training and support. The study reveals a mixed landscape, with some librarians embracing technology enthusiastically while others face resistance due to inadequate training or infrastructure constraints. Specific areas where ICT has a significant impact, such as digital resource management and user engagement, were identified. The research paper offers recommendations to promote digital transformation, including tailored training programs, infrastructural upgrades, and collaborative efforts with IT professionals. Understanding the challenges and opportunities of ICT adoption enables academic institutions to empower their libraries for a more digitally-driven future, enhancing information services to meet the evolving needs of the academic community in the Marathwada region.

Keywords: Digital Transformation, Academic Libraries, Librarians, Information and Communication Technology (ICT), Marathwada Region

I. Introduction

The discussion of the global context of digital transformation and its effects on libraries. How information is accessed, managed, and disseminated has been drastically altered by the accelerated development of ICT. These changes have caused a paradigm shift in academic libraries, necessitating a comprehensive analysis of librarians' perceptions and attitudes toward technology adoption [1-4]. The transition from traditional to technology-driven library services presents librarians with numerous challenges and opportunities. To develop effective strategies to promote digital transformation and enhance library services in the region, it is essential to comprehend their attitudes and readiness to adopt these changes [5-8].

Digital transformation's significance in the context of academic libraries. The increased digitization of information resources, the rise of e-books, online databases, and digital archives have transformed how libraries operate. In addition to enhancing accessibility and availability, digitization offers new opportunities for data

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Studies On Physico-Chemical Parameters Of Seena River Water At Solapur Dist- Solapur

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4

Research Paper - Zoology

ABSTRACT

The physico-chemical parameters of river Seena at solapur were studied during October 2007- September 2008 from three sites. The results revolved that there was a significant seasonal variations in some physico-chemical parameters that also useful for the fishery activities and agricultural practices. The monthly analysis for a period of one year indicated the water quality of river is quite good for aquacultural and industrial purposes.

Key words:- physico-chemical parameters, Water quality, Seena river.

Introduction :

Limnology is the science, which deals with the study of structural and functional attributes of lentic environment and problems associated with them. It is a multidisciplinary science, including physics, chemistry, biology, and geology. It involves a great deal of detailed field and laboratory studies to understand the structural and functional aspects of freshwater environments.

Limnology is the study of fresh water ecosystem of all kinds. The word limnology was first time used by Forel (1892-1904) in his studies on Lake Geneva. The other pioneer workers likes Frobes (1877) and Thienemann (1925) have studied the limnological parameters of various lakes without relating them to biological events occurring in the ecosystem. In the last 25 years unprecedented population explosion and rapid industrialization have created the need of scientific management in the explosion and conservation of these precious natural resources. The water is a basic need and applied



research on various aspects of aquatic ecosystem for their sustainable utilization through population control and conservation. Many of these provided the valuable literature methodology for the study of Aquatic ecosystems and water pollution. As compared to the developed countries in developing country like India. The picture is very unsatisfactory many of the aquatic ecosystems still remained to be fully investigated and a large population relies for water supply of Seena river water for agriculture purpose as well as drinking purpose, it is very essential to take the steps for conservation of this riverine system.

MATERIALS AND METHODS:

Three sampling sites were selected as sites- I, II and III located in different places of the Seena river. Monthly water samples were collected from three selected sites from October 2007 to September 2008. The physico-chemical analysis of water samples were carried out by standard methods suggested by APHA, 1989 and IAAB, 1985. The changes occurred in physico-chemical parameters such as atmospheric and water temperature, conductivity, total solids, total dissolved solids, total suspended solids, pH, dissolved oxygen, carbon dioxide, chloride, total alkalinity, total hardness, biological oxygen demand and chemical oxygen demand were recorded at monthly interval.

RESULTS AND DISCUSSION:

Monthly mean values of physico-chemical parameters of Seena river water are shown in table no.1 and In the present investigation the atmospheric temperature ranges between 25.6 to 35.70°C at site -I, 25.5 to 35.80°C at site-II & 25.5 to 35.80°C at site-III during the year 2007 – 2008. but the variations of atmospheric temperature ranges from 21.6 to 35.66°C at three sampling sites. Simillar results were observed by Jayaraju and Sharma (1994) studied physico-chemical parameters of Munneru river water at Nandigama town (A.P.) and reported that the air temperature range between 20 to 40°C. The lowest being 20°C in December 1986 and the highest 40°C in June 1986. The water temperature during summer and low temperature during monsoon could be attributed to climatological factors like intensity of solar radiation, air flow over land and sea, rainfall and cloud cover. The highest temperature was recorded in the month of many at site-III. The seasonal variation of atmospheric temperature the minimum in the winter season and maximum in the summer season. Similar observation were made buy may markers



they recorded different range of atom temperature of water for varies water bodies around Maharashtra state by Angadi (1985), Goel, *et. al.* (1988).

The water temperature of seen river varied from 24.0 to 32.20c site-I, 23.5 to 33.00c at site- II & 24.0 to 33.50c at site-III. Monthly mean values for three sites ranges from 23.83 to 32.9 0c. Jayaraju *et al.* (1994) studied seasonal variation in physico-chemical parameters of river Munneru at Nandigama town (A.P.) and reported that highest surface water temperature 37°C in May while it was 19°C in January. Jayaraman *et.al.*(2003) noticed that the minimum and maximum annual average value of water temperature was 26.7⁰C and 28.9⁰C at station 1 and station 5 respectively and seasonal value of water temperature ranges from 25⁰C (station 1) during post monsoon and 30.6⁰C (at station 6) during premansoon. The maximum value of water temperature recorded in the month May site-III and minimum in the month of January at site-II. The seasonal trend of the water temperature the minimum value in the winter season and maximum in the summer season during the year of 2007-2008.

In the present investigation the electrical conductivity seena river water range between 0.022 to 0.100 ms/cm at site I, 0.023 to 0.099 ms/cm at site II & 0.23 to 0.91 at site III. Monthly mean values of electrical conductivity ranges from 0.023 to 0.096 mhmoms. Such type of results were observed by Neerja Shrivastava (2005) studied on seasonal variation in water quality of Kali Sindh river Chambal command area and observed that the electrical conductivity value ranged from 0.23ds/m at site Kar-3 to 0.82 ds/m at site Kar-4. Verma (2004) observed that the electrical conductivity ranged from 0.418 to 0.566 mho in Yamuna river at Agra (U.P.). Srivastava (2005) worked on Kalisindh river at Chambal and observed that the conductivity value ranged from 0.13 to 0.69, 0.23 to 0.48, 0.17 to 0.65 and 0.18 to 0.53 ds/ml at site I, II, III and IVth respectively.

In the present investigation the value of total solids were found in the range of 273 to 420 mg/l at site-I, 283 to 400 mg/l at site -II & 274 to 408 mg/l at site-III. The dissolved solids varies between 206 to 286 mg/l , 200to 273 mg/l and 196 to 296 mg/l at site I,II,& III. The amount of total suspended solids range between 67 to 144 mg/l at site-I, 74 to 134 mg/l at site-II & 71 to 115 mg/l at site-III. The monthly average of total solids at three sites ranges from 304.3 to 409.3 mg/l, total dissolved solids ranges from



230.6 to 278.3 mg/l and total suspended solids ranges from 75 to 131 mg/l. Similar results were observed by Venkateshwarlu *et.al.* (1990) studied on ecology algae in the river Moosi of Hyderabad (A.P.) and observed the total solids in the range of 204.4, 236.5, 368.5 and 421.5 ppm at four stations respectively. Sinha and Saxena (2007) studied on contamination of drinking water at Hasanpur (J.P. Nagar) and reported the values of total suspended solids in the range of 58 mg/L to 187 mg/L which is higher than the prescribed limit. The maximum values were found in the rainy season & minimum values in the lost winter season. The higher values of suspended solids during rainy season recorded in the Seena river can be attributed to surface run of water from catchments are which bring in silt particles and other organic materials.

The monthly average of pH range between 7.3 to 8.4 at site I, 7.2 to 8.4 at site II & 7.3 to 8.3 at site III and monthly mean values of three different sites ranges from 7.4 to 8.25. Rafique and Khan (2002) recorded the pH range between 7.0 to 8.5 in Godavari river near Kandakurthi village, Nizamabad district. Harilal *et. al.* (2004) worked on hydrochemistry of two river of Kerala with special reference to drinking water quality and observed that the pH of Karanana river ranged from 5.91 to 7.10 with an average of 6.58. In Neyyar river it ranged from 6.60 to 6.99 with an average of 6.75. He concluded that location wise variations were more prominent with Karamana river than Neyyar river. In most of the site pH was found within the limit prescribed for potability purposes. Singh and Gupta (2004) reported that the pH ranges from 6.90 to 7.66 in Yamuna river at Mathura. He stated that the pH value of river water was slightly alkaline in nature. The seasonal trend of pH showed the maximum values were observed in the summer season and minimum in the rainy season. Through out the period of investigation the pH showed alkaline trend the pH of water is useful for the agriculture purpose & fish culture.

In present study the dissolved oxygen range between 6.7 to 7.6 mg/l at site I, 6.8 to 8.6 mg/l at site II & 6.8 to 8.4 mg/l at site III. The monthly average of dissolved oxygen at three sampling stations ranges from 6.7 to 7.73 mg/l. Similar results were observed by Bhatt and Pathak (1992) studied on Gomati river and recorded Do in between the 7.68 to 11.68 ppm. Ranthan and Grover (1992) observed higher dissolved oxygen of 9.6 mg/l during winter and low in summer which range between 4.0 to 8.0 mg/



1. Katariya (1994) studied on Kaliasot river and observed that dissolved oxygen ranges between 6.8 to 7.5 mg/l. The season wise analysis showed that the maximum value were recorded in the winter season and minimum in the summer season in the month of many at all sites. The maximum amount of dissolved oxygen recovered in winter season due to moderate temperature and high photosynthetic activity but the minimum was recovered in the summer season due to photosynthetic rate are reduced because of temperature are recorded present study the growth of phytoplankton in inversely proportional to the presence of dissolved oxygen.

The concentration of CO_2 range from 1.1 to 7.0 mg/l at site I, 1.8 to 7.2 mg/l at site II & 1.4 to 6.4 mg/l at site III. The monthly average value of carbon dioxide ranges from 1.43 to 6.86 mg/l. The similar observations were made by Das *et.al.* (2003) studied on wetlands of Guwahati city 2 about water quality of river and drains and observed that the free CO_2 ranges between 2.2 to 3.2, 7.5 to 9.5, 3.0 to 4.5 and 3.5 to 4.5 at Bahini river, Bharalu river, Brahmaputra river and major drains respectively. Drusilla *et.al.* (2004) worked on water quality parameter of lotic system, Chittar river and observed that the concentration of free CO_2 ranges from 1.98 to 5.50 mg/lit. He stated that the fluctuation linked with season showing lower level in monsoon and higher pre monsoon, with unimodal peak during both the years of study. The season wise analysis showed that the highest values of carbon dioxide recorded in the winter season and minimum in the summer season.

In present study the concentration of chloride ranges from 67.00 to 107 mg/l, 70 to 110 mg/l and 78 to 109 mg/l at Site- I, II and III respectively. The monthly mean values of chlorides ranges from 71.66 to 106.63 mg/l. The similar observations were made by Shaikh and Yeragi (2004) observed chloride range in between 52.12 to 150 mg/L. Harilal *et. al.* (2004) worked on hydrochemistry of two rivers of Kerala with special reference to drinking water quality and observed that the concentration of chloride ranges from 17.04 to 183.18 mg/lit. in Karamana river with an average of 36.92 mg/lit. The sseason wise analysis showed that the highest values recorded I the summer season and minimum values in the rainy season. The highest value of chloride found in the summer season might be due to the evaporation of water and minimum values of chloride in rainy



season due to large volume of water in the river.

In the present study the amount of total alkalinity of seena river water varies from 119 to 158 mg/l at site I, 125 to 180 mg/l at site II & 117 to 160 mg/l at site III. The monthly average values ranges from 117.3 to 166 mg/l. The findings are correlated by the Sarwar and Rafat (1991) worked on Doodganga river of Kashmir and observed the average alkalinity as 177.8 mg/lit. Pandey *et.al.* (1993) worked on chemical quality of Kalmi river Patna (Bihar) and observed that the concentration of total Alkalinity in the range of 42.1 to 92.5 mg/lit. The minimum values of alkalinity was recorded in the month of November and maximum in the month of August during the year 2007-2008. The season wise analysis of total alkalinity showed the minimum values was recorded in the mid winter season and maximum value in the mid raining season.

In the present investigation the amount of total hardness of seen river water range between 105 to 127 mg/l at site I, 103 to 158 mg/l at site II & 108 to 168 mg/l at site III. The monthly average values of total hardness ranges from 105.3 to 151.6 mg/l. The similar trend observed by Singh (1992) studied on water quality index of major river at Pune (M.S.) and found the total hardness as 109 mg/lit., 100 mg/lit., 248 mg/lit., in Mulam river at three different station 44 mg/lit., 140 mg/lit., in Mulamutha river at two station, 110 mg/lit., at shivaganga river, 130 mg/lit., at Bhima river, and 125 mg/lit., at Narmada. Debey (1997) worked on physico-chemical characteristics of river Narmada and observed the concentration of total hardness ranges from 72 to 160, 80 to 210, 42 to 130 and 30 to 160 at Jamtara, Hashangabad, mandleshwar and Barwaha respectively. The minimum values were recorded at site-II in the month of June but maximum at site III in the month of December during the year 2007-2008. The seasonal trend of total alkalinity showed the maximum in the winter season, moderate for summer season & minimum for the rainy season.

The monthly mean values of the BOD ranges from 3.2 to 3.63 mg/l. The Biological oxygen demand of the seena river water range between 2.8 to 4.0 mg/l at site I, 3.1 to 3.8 mg/l at site II & 3.0 to 4.1 mg/l at site III. The similar observation were made by Ramesh and Madhumohan (1992) worked on three river of (A.P.) and observed that the BOD of river Krishna was recorded 3.6 mg/lit, river Godavari was 3.70 mg/lit. and river



Tungabhadra was 4.4 mg/lit. Bandela *et al.* (2002) recorded the values of BOD were maximum (11.1 ppm) in monsoon season and minimum (3.2 ppm) in winter season is due to lesser quantity of solids, and microbial population. The higher value in monsoon is due to presence of high amount of organic matter in contact with surface runoff during heavy rains. The season wise analysis showed the maximum values recorded in the rainy season and minimum in the winter season and moderate in the summer season. The high value of BOD recorded in rainy season it may be indicating in the winter is produced by organic matter.

In the present investigation the chemical oxygen demand of the seena river water range from 5.0 to 7.0 mg/l, 5.2 to 7.8 mg/l and 6.0 to 8.3 mg/l at site I, II & III respectively. The monthly mean values ranges from 5.33 to 7.56 mg/l. The results are correlated to the Sivasubramani and Mahadevan (1995) worked on water quality index of river Suruliyar (Tamilnadu) and found that the COD varied from 1.7 to 4.1 mg/lit. and 12.8 to 38.6 mg/lit. in the upstream and down stream station respectively. Das *et. al* (2003) worked on water analysis of different river and drains of Guwahati city and observed that the ranges of COD varied from 6.6 to 8.4 mg/lit. at Bahini river. The seasonal trend of COD the minimum value was recorded in the winter season and maximum in the summer season & least in the raining season. The minimum & maximum values of was found due to the pressure of accumulation of organic matter in the bottom of river.

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Table No. 1 Yearly mean values of physico-chemical parameters of Seena river water during the year of 2007-2008. (All values are expressed in mg/l except AT, WT and pH)

Parameters	At	Wt	Con	Ts	TDS	TSS	pH	DO	CO ₂	CL	TA	TH	BOD	COD
Oct	29.33	27.5	0.032	385.3	273	102.3	7.76	7.56	3.46	93.33	121	1.44	3.33	6.76
Nov	27.23	25.5	0.023	317.3	259.6	111	7.96	7.66	5.9	73.56	117.3	150	3.2	5.63
Dec	20.06	25.5	0.023	304.3	226.33	78	7.83	7.63	6.86	76.80	123	159	3.2	7.46
Jan	25.53	23.83	0.024	283.3	208.3	75	7.8	7.73	5.6	82.11	123.6	151.6	3.2	5.33
Feb	29	26.5	0.026	283.3	200.6	82.66	8.26	7.4	3.5	87.11	133.3	138	3.53	6.2
Mar	32.13	28.16	0.031	296	213	83	8.26	7.73	1.96	87.15	135	125	3.56	7.8
April	34.6	29.83	0.084	310	224	86	8.06	6.83	1.43	92.06	131.6	109	3.16	7.56
May	35.66	32.9	0.096	329.6	245.3	84.33	7.83	6.7	1.83	103.6	131	111.3	3.4	7.09
June	33.76	31.33	0.037	355.3	253	102.3	7.63	7.46	1.8	106.63	154.6	105.3	3.63	7.46
July	22.03	29.83	0.055	370.6	265	107	7.4	7.46	2.0	103.66	143.3	137.3	3.63	6.0
Aug	30.46	29.23	0.047	388.6	265.3	113.3	7.66	7.4	1.93	88.33	166	141.3	3.16	5.86
Sep	30.0	28.16	0.045	409.3	278.3	131	7.73	7.23	2.06	71.66	140	133	3.16	5.9

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EDITOR IN CHIEF

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Pond Ecosystem of Nagapur Dam Parali (V)

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Introduction

Ecosystem, the complex of living organisms, their physical environment, and all their interrelationship in a particular unit of space. An ecosystem can be categorized into its abiotic constituents including minerals, climate soil, water Sunlight & all other non-living elements & its biotic constituents, consisting of the all living organisms

Linking these constituents together are two major forces the flow of energy through the ecosystem cycling of nutrient within the ecosystem. The pond ecosystem is fresh water environment That can reveal the health of local area. fresh water environment, such as pond ecosystem have specific life forms that shows its overall health Toxins or pollution can affect the pond ecosystem, adversely, the importance of understanding the pond ecosystem involves the life form of plant culture that are part of healthy Environment, The pond ecosystem begins with what lives in the water from the smallest microbes, single cell culture to the guppies and planktons.

Only clean water can sustain life. The plants that Convert oxygen for these cultures used as important as the fauna. The healthy pond ecosystem will have balance of both plant & animal leaving with its parameter. Studying the balance between the plant, animals and soil sedges & underlaying strata can give overall view of quality of water table with human activity impacting on the pond environment. toxins can affect the pond ecosystem. If toxin affect the water-plant can die without plants to add oxygen to the water the culture might perish. without the smallest life form in the good chain, the ripple effect lead to other species dying out or leaving the pond environment, Leeches have long been an indicator of pond ecosystem health status Leeches are found where water quality is good. If the pond ecosystem is not balanced or there are impurities in water that the life can not deal with then one of the first suffered or

live, without clean & clear water filtered by ample plant life or good drainable soil the larger animal need to find other sources of water.

Agriculture and impact of human activity on pond ecosystem can affect the quality & purity of soil & water. Fertilizer, oil, introduced species, pollution fishing can all upset the delicate balance that exist in healthy pond ecosystem maintaining the balance keeping every species alive & good number will ensure a healthy vital pond ecosystem. freshwater, climate, drought humidity, salinity are all important factors that can affect the pond ecosystem beyond the initial impact on human activity.

The food chain from tiny water born cultures that feeds midges & insect that feed birds to the rabbits that feed foxes & the grasses that feed cattle & sheep all depend on ecosystem to sustain there lives

Objectives

1. Create a model of pond food web demonstrating and understanding interrelationship op plant & animals in pond.
2. Understand that pond is an ecosystem that provide food, water, shulter for variety of plants & animal to live & reproduce
3. Understand pond is an essential place for many animals during part or all Of their life cycles.
4. Understand that some animal migrate during their lives therefore depends on more than one habitat.
5. Create a field guide to pond to share with Community
6. Understand that organism have specific adaptation characteristic to survive, & de scribing some example, of aquatic animals.

physical parameters

A. Temperature:

The water temperature, oxygen content and the material at the bottom of pond influence the kind of life in pond. As depth of pond, increases the temperature of water gradually decreases due to gradual decrease in light penetration Temperature on Nagapur Dam ranges from 28°C to 38°C In summer it will be up to 38°C & in winter it will goes down upto 27°C.

B. Light

Light serves as main abiotic component required for photosynthetic activity of phytoplankton The lateral zone has maximum light penetration whereas profound zone has Least light penetration stratification is one of the characteristic features of pond ecosystem that

determines the availability of essential abiotic factors such as light, oxygen minerals.

Chemical parameters

A. Oxygen content of pond water

Without oxygen life on earth in its present form would not be possible. This also applies to for life in water & thus to your pond; pond water is provided with oxygen through the certain number of sources in sequence of importance they include. Through the water surface by diffusion especially water which is moved by wind & rain absorb much oxygen from atmosphere. By growing underwater plants, especially so-called oxygen producing plants, can produce huge amount of oxygen under favourable circumstances by any algae present. colder water can contain more oxygen than warmer water, in general upper water layers contain more oxygen than deeper water layer

i. Estimation of O₂ from given water sample in pond

Aim:- Estimation of O₂ from given water sample.

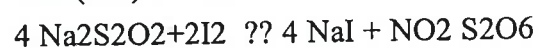
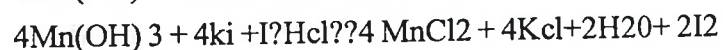
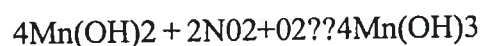
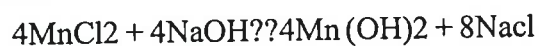
Chemicals:-

Wrinkle's solution A (40 gm magnase chloride) 100ml distilled water, sodium thiosulphate (Na₂S₂O₃) Hcl, starch solution.

principle:-

O₂ in the pond water generally estimated by using wrinkle's method this technique is based on fact i.e. magnase chloride is added to known volume of water containing dissolved oxygen, a protein will be converted in to magnasehydroxide this is dissolved in nonoxidizing acids such as HCl &, mode of reach is with potassium iodide so that equivalent quantity of iodine is Liberated when starch solution is added it reach with liberated iodine & produce blue Colour due to absorption. Titrate this solution again a standard solution Sodium thiosulphate Colour disappear due to binding of iodine as sodium iodide.

#Reaction



#Procedure:

fill the reagent bottle completely with given water sample stopped it & care should be taken that there will be no air bubble & add 1ml wrinkler solution A with pipette stopped the bottle & shake well & keep side to after about 5-10 min add 1ml of concentrated of HCL to reagent bottle to dissolve the ppt if ppt is not dissolved add few more drop of HCl

#Observations:

No.	Temperature	volume of water in sample in ml	Burate reading	Final reading
1	27 C	100ml	6.7	6.7
2	27C	100ml	6.7	6.7

#Calculations

volume of water sample = 100 ml

volume of Na₂S₂O₃ = 100ml = 6.7ml

Volume of Na₂S₂O₃ x normality of Na₂S₂O₃

Normality of oxygen = $\frac{\text{Volume of water.}}{\text{Volume of Na}_2\text{S}_2\text{O}_3}$

$$= \frac{0.008833 \times 6.7}{100}$$

100

$$= 5.918 \times 10^{-4}$$

mass of oxygen in 1 lit water sample

= normality of O₂ x weight of O₂ x 1000

$$= 5.918 \times 10^{-4} \times 8 \times 1000$$

$$= 4.73 \text{ mg/t}$$

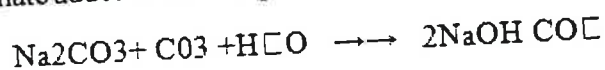
#Result:

The amount of oxygen in pond water = 4.73 mg

B. Estimation of CO₂ from given water sample in pond.

Estimation of CO₂:

The amount of neutral bottle will generally vary inversely with dissolved O₂ when living plant & animal are present free O₂ will occur in acid water. If the solution of sodium carbonate added to the sample the O₂ will form carbonate



ph is suitable indicate for this reaction since it is in presence of bicarbonate but turns pink when free carbonate occurs.

Procedures; In 5 ml of sample add few drop of ph indicator, development of pink colour

indicator of free co₂ if sample Colourless of acidic due to formation of, N₂co₃ titrate. It against 0.2N, NaOH end point colourless to pink

#Observation table

Sr.no.	Volume of Sample	BURATE READING			MEAN
		---INITIAL---	---FINAL---	---	
		DIFF-----			
1	50ml	0ml	8ml	8ml	8/16
2	50ml	0ml	8ml	8ml	
3	50ml	0ml	8ml	8ml	

#Calculation:

Co₂ in at mg/lit at NTP

Vx70/m

8.16X70/50

571.2/50

=11.42 mg/lit.

#Result: :

The amount of co₂ in given water sample is 11.42 mg/uit at NT

Estimation of chlorinity & salinity of of pond water

#Principle:

"In neutral or slight alkaline solution potassium-chromate can be used to indicate the end point of silver nitrate solution for the titration of chloride

Silver chloride is continuously precipitated before red silver chromate is formed, here silver nitrate reacts with chloride informing silver chromide & sodium nitrate

Nacl + AgNO₃ ?? Agcl + NaNo?

When the all salt Nacl is exhausted the indicator Potassium chromate react with silver nitrate forming silver chromate & potassium nitrate.

2 Ag No₂+ K₂Cr₂+04-?? AgCr₂0₄+2KN₃

#Procedure: Take 10 ml of sample water, add peed drops of k₂Cr₂o₂ an indicator & titrate this sample against 0.02 NaGNo₃ solation the end ppt is yellow to blackish red, take down the reading

Observations:

Sr.	Volume of sample	BURATE	READING		mean
		Initial	final	diff	
1	10ml	0.0	3.1	3.1	
2	10ml	0.0	3.2	3.2	3.26
3	10ml	0.0	3.5	3.5	

The amount of CO_2 in given water sample is 11.42 mg/uit at HIP

#Result: -

Chlorinity of the given pond water is 46.22mg/lit

Salinity of the given pond water is 84.81 mg/lit

Biological parameters

Water is essential to life on this planet. fresh water & the quality of fresh water in pond ecosystem is actually of global importance

Biotic zone of pond:

1. Littoral zone:

Emergent plants are those producing biomass above & below water level. The littoral zone is the water closest to shore the water in the littoral zone is generally shallow enough for sunlight to penetrate, allowing photosynthesis Producer, in this zone include both phytoplankton & plants that floats in the water they provide good, oxygen & habitat to other aquatic organism The littoral zone generally have high productivity, high biodiversity
-Rooted plant species occupy it animal species includes reeds, snails, insects etc.

2. Limnetic zone:

The limnetic zone refers to the open water of pond with effective penetration of light this zone is dominated by phytoplankton. animal species mainly includes small fishes & Insects

3. Profundal zone: The region of pond below the limnetic zone with no effective light penetrationsome amphibians occupy in it.

4. Benthic Zone: The bottom zone of pond is benthic & is occupied by community of decomposer. the decomposer is benthos.

from nutrition point of view the biotic component can be grouped in to two basic components.

i. Autotrophic component

ii. Heterotrophic Components

The autotrophic components includes all green plant which fix the radiant energy of sun & manu-

facture food from inorganic substance the heterotrophic components includes non green plant & all animals which take food from autotrophs. Symbiotic Components can be described under the following three heads.

I. Producers: The producers are autotrophic elements chiefly green plants they use radiant energy of sun in photosynthetic process whereby Carbon-dioxide is assimilated & the light energy is converted into chemical energy. The chemical energy is actually locked up in energy rich carbon compound. Oxygen is evolved as a byproduct in photosynthesis. The main producers in pond ecosystem are algae & other aquatic plants such as Azolla, Hydrilla, Typha, algae, Aquatic weed, Ipomoea carnea.

ii. Consumers: In pond ecosystem the primary consumers are tadpole, larval of frog, fishes & other aquatic animals which consume green plant & algae as their food. These herbivores, aquatic animals are the food of secondary consumers, frogs, big fishes, water snakes, crabs are Secondary consumers there are higher order consumers such as water birds, turtles etc.

There are three different categories of consumers.

primary consumer - consumer of first order

Secondary consumers - Consumers of Second order

tertiary consumer - Consumer of third order

parasites, scavengers & saprobes

a. Primary consumers; These are purely herbivorous animals that are dependent for their food on producer or green plants. Zooplanktons, tadpoles, small fishes are primary consumers.

b. Secondary consumers: These are carnivores & omnivores, commonly are the flesh-eating animals. Omnivores are the animals that adapted to consume herbivores as well as plants as their food.

e.g. - fish, larvae of insects, birds etc.

C. Tertiary consumers: These are top carnivores which carnivores, omnivores & herbivores prey upon other.

Beside different classes of consumer the parasitic, Scavengers & saprobes are also included in consumers. The parasitic plant and animal utilize the living tissue of different plant and animal. The scavenger and saprobes utilize dead remain animals & plants as their food.

d. Decomposers and transformers:

Decomposers and transformers are living component of ecosystem & they are fungi & bacteria. Decomposers attack on the dead remain of producer & consumer & degrade the complex organic substances to simpler compound. Simple organic matter are then attacked by

another kind of bacteria. The transformers which change these organic compounds up to inorganic compounds that are suitable for reuse by producer or green plants. The decomposers & transformers play a very important role in maintaining the dynamic nature of ecosystem.

Abiotic components:

Ecological relationships are manifested in the physiochemical environment. A biotic component of ecosystem includes inorganic elements & compounds such as soil, water, oxygen, calcium carbonate, phosphate & variety of organic compounds. It also includes such physical factors & ingredients as moisture, wind, current & solar radiation. Radiant energy of sun is the only significant energy source for any ecosystem. The amount of non-living component such as Carbon, phosphorus, nitrogen, that are present at any given time is known as standing state or standing quantity. The main factors of pond include water quality, temperature, light, soil, and seasonal change. Pond ecosystems are the balance of fish, bacteria's, plants and birds which together support each other.

Food chain in pond ecosystem:

| Algae | ---- | pond snail | ----- | frog | ----- | Hawk |
[producer] [primary] [secondary] [tertiary]

An ecosystem is a biological community composed of different types of organisms interacting with each other & surrounding environmental conditions. We see many living micro-organisms living around us on various habitats such as land, ocean, forest, pond, lake, deserts etc. All organisms adapted to these respective habitats. A well demarcated area formed by rain or overflowing water is called pond. It serves as habitat for different aquatic organisms that interact with each other and surrounding environment and constitute the pond ecosystem. The water in pond ecosystem is stagnant either natural or artificial boundaries surround the pond ecosystem. Pond ecosystems exhibit a wide range of variety in their size. Some organisms which are found in Nagapur dam are: Producer found in Nagapur Dam.

Algae:

Algae belonging to kingdom Protista are largely aquatic organisms, largely aquatic organisms that are typically photosynthetic but differ from plants in that they lack true roots, stems, leaves & gametes. Algae can vary in size from less than 2 mm to over 100 feet tall, but in pond ecosystem it is small size. The green algae is present in this dam which indicates good water quality. Green algae belonging to family Chlorophyta is the most diverse group of algae over 2000 species. Green algae are the base of food web, their chloroplasts contain chlorophyll-A & B accounting for their typical bright green coloration. Green algae also a primary producer. Several planktonic algae are present in this pond. Nagapur dam shows a variety of rich algal forms of

various, texa.

Algae are main primary producer in all kind of water bodies green algae indicator of organic pollution in Nagapur clam planktonic algae is found in large quantity in this dam common name-Chlamydomonas free floating & microscopic having some algae is beneficial. but certain strain or excessive amount can be detrimental So should be carefully monitored & controlled.

Typha orientalis:

Typha orientalis, commonly known as bulrush Camboge or raupo is a perennial herbivory plant in genus Typha. It is a wetland plant that grows on the edges of ponds, lakes, salt marshes & slow flowing river. It is found on the edges of this dam in moderate range.

Ipomoea camea:

(Beshram) It is species of morning glory that grows as bluish this flowering plant has heart shaped leaves, that are reach green & 6-9 inches long. it can be easily grown from seeds are toxic & it can be hazardous, toxicity related to swainine produced by endophytes. Ipomoea contra are commonly found on the edges of Nagapur dam it is widely spread over all. It contains component identical to marshmallow.

Some commonly found fishes on Nagapur Dam

#Catla-Catla

characters:

1. It is fresh water fish found in rivers of India, Bangladesh (Burma)
2. Body is deep with prominent head
3. Mouth is large and upturned, lips are thick non fingered barbels are absent
4. A single broad dorsal fin with 4-5 branchial rays
5. Body is greyish black at dorsal side & silvery white at lateral & ventral side. Food & feeding habits:
6. It is surface feeder fish & feeds on planktons. Growth & growth rate.
7. Catla is fastest growing fish among the Indian major carps. growth rate: In first year it grows up to 19 cm < weight 6-7 kg in 3rd year maturity, fecundity & breeding. It attain maturing at the end year and breed at the age of old year.

eggs & hatching:

The eggs are light, red & white in colour. eggs are transparent & non adhesive.

Economic importance:

It is an important food fish.

#Rohu.:- It is widely found in this pond.

characters:

Rohu is large silver coated fish or typical crip Shape with arched head"

Adult can reach maximum weight about 45kg & maximum length 2m but average around 0.5m

Distribution & habitat.

The Rohu occurs in rivers throughout much of Northam & central-eastern India.

Ecology

The species is an omnivore with specific food preferanceat different lifestages.

During the early stage of life-cycle it eat mainly zooplanktons but as grows it eat more and more phytoplanktons.

it has modified thin hairlike gill ranker suggesting that it reeds by sieving the water

Rohu reach sexual maturity between 2 to 5 years They generally shown during monsoon season

Economic importance:

Rohu is very commonly eaten in Bangladesh, Nepal, Pakistan & India.

#Tilapia

Commonname:-chilapi

Species: cichlid

It is economically most important species placed in coptodoni & oreochromine Tilapia is mainly freshwater fish inhabiting shallows streams, ponds, rivers & lacks.

Charactristics:

---Tilapia typically have laterally compressed deep bodies like other chichilids

----There lower pharyngeal bones are used into a single tooth baring structure

----Typically Tilapia have a long dorsal fin & Lateral line that of ten breaks towards the end of dorsal fin

---other than their temperature sensitivity tilapia exist or can adapt to very wide range of condition

Economic importance:

Tilapia are some of several commercially important aquaculture species that are susceptible to offflavours.

food they consume:

They consume floating most aquatic plants Such as algae, duckweed.

Decomposers:

Fresh water ponds are self-sustaining bodies of water decomposers play. an important role in

this type of ecosystem

Decomposers breakdown all sort of organicwaste, ranging from the smallest or life to the largest on decaying fish they tend to play multiple role in the food chain. There waste consumption recycles all the spent nutrient & transform them into consumable material. without them fresh-water ponds quickly become. Pod of toxic tank some examples are: -

1)Aquatic worms:

Several types of comms can live in fresh water pond. many of these are closely related to terrestrial species but have adaptations that allow them to live a pully submerged existence

2. fresh-water gastropods: -

Snail &sludge are commonly pound in this Pond They also good on rejected fish food & pond debris

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Anna Bhau Sathe and Social life of Down trodden**Dr. S. S. Sasane**Asso. Professor, English Department
Swa. Sawarkar Mahavidyalaya, Beed (MS)**Introduction:**

Anna Bhau Sathe was Dalit writer, poet, social reformer, ahead his time, he has penned the realistic image of downtrodden, he hadn't completed his formal schooling as in the discriminated society, he hasn't allowed to take education. He went to school but in the first day of his school he has been humiliated and insulted so called white collar civil system as he became helpless to take education. But he had been educated in the nature, jungle with animals, rustic life, people and became the great humanistic writer of his time. He has depicted in his writing what he has seen "As he was not an armchair writer, the pangs of his own hunger and humiliating social situation gets expressed in his work which is prolific by any standards" sabrangindia.in/article All the characters from the literature of Annabhau are sufferers but they are brave to tackle with the condition of life, himself Annabhau was also brave and ready to fight for poors and dalits, His literature was not on the wings of imagination but it was on the ground root reality of poverty stricken people. "He portrayed the way those people lived with great simplicity, he was writer who gave importance to reality than fiction, in his work, there is an attempt to give importance to reality than fiction In his works, there is an attempt to give strengths and respect to people who were looked down upon by society. All characters in his stories and novels irrespective whether they are rural or urban, male or female were all either Dalits, trebles or oppressed and subjugated classes these were the people who were frowned upon by the Indian caste system."

Anna Bhau Sathe: A reflection of Social life:

Literature of Annabhau is the realistic picture of exploited class, the poverty picture was beyond the imagination, we just imagine, when we imagined today gets the Goosebumps on the body but in that condition also Annabhau has lived his life, tackled the situation, presented the problems of workers, farmers Dalis and women also, his all literature revolves around the humanism that is why when India has got impendence that tie Annabhau has stated that "*Ye Aazadi Zuthi hai, Desh ki Janata bhukhi hai*" (). It means this freedom is futile, it is an illusion as poor are remain hungry, today also they are without food and basic facilities of life, this freedom is for rich people, his writing has social approach. "With an idol of world renowned writer MAXIM Gorky at his home, Annabhau Sathe began writing with a view to propagate Gorky's social thoughts. That Annabhau Sathe read Marx, Lenin and Gorky and was influenced by them was evident from the profound influence which that had on his writing and his life."

Annabhau has written short story that is the realistic portrait of suffering and pain of Dalit and poor's, hunger is the villain in their life specially the labors when they don't get work in off season. Then they becomes the victim of hunger, poverty is the enemy in the life of Dalits and poor, it is again very realistic that poor are Dalits and Dalits are poor, socially they have been excluded, their stomach is empty and empty stomach teaches many things in their life. Annabhau used to say about labour class, poors, and workers and deprived, "The Earth does not rest on the forehead of Sheshnaga, it is rest on the labor of dalits and workers." ()

Samshanatil Son is the short story, has written by the view of realism, humanism, just has presented the pathetic condition of Bheema, here Bheema is the representative figure of all sufferers and down trodden. Annabhau has not only painted the picture of Bheema who was from a village on the banks of Warna, he didn't get job in his village despite his strength of a giant. He went to Bombay for job but in vain he didn't get anything as he was dalit and again illiterate. Bombay city is for rich and

English speaking people, there is everything but not for helpless and dalit Beema, the city was for capitalist industrialist, Gujarati rich communities but not for Bheema and his people. "He had searched for job all over the city in vain and finally moved to this suburb on the fringe of the jungle. His dreams having the necklace made for his wife had come to nothing. He hated the city of Bombay which offers you everything except work and shelter, "Within six months the quarry closed down and Bheema found himself without work. It was a shock for him to learn that he was jobless when he reported for duty one morning. He was confused. The thought of starvation plunged him into the deepest pit of anxiety." ()

The thoughts of hunger entered in his mind as if he has not job, there is no food in his home as his young and dear daughter *Nabda* and wife came before his eyes." Looking around he found that there were mounds of ashes, obviously the remains of funeral pyres and charred bones scattered everywhere. The thought of death did not frighten him. He thought that the dead person must have been jobless and death must have given him relief. He knew that starvation was staring him in the face. His darling *Nabda* would go on crying for food, his wife would be sullen and he would have to watch all this helplessly." () From that day he found work for him as something was sparkle on the top of the mound of ashes, when he carefully observed it was a ring of gold weighing about twelve grams and he suddenly picked it up. It was the gold in the ashes of a funeral pyre opened way of Bheema to survive. From that day he used to wonder of cremation grounds and graveyards to get grain of gold. "Seldom did he return home without an earring, a nose ring, an ankle or a necklace. He found that the intense heat of the funeral pyre melts the gold which gets embedded in the boneson his way home he usually bought a packet of dates for his darling *Nabda*." () He did the work of finding gold in the ashes of Funeral and wandering graveyard.

Conclusion:

In that struggle, he lost his fingers when he fought with Jackals thus he lived by sifting ashes of dead bodies. He was living the life with the help of death. When he was digging grave for gold in the mouth of corpse that time the pack of Jackals attacked him because that corpse was food of Jackals so one human being (Dalit) and Jackal was in the same rank. Battle fought between human being and Jackal. Fate of Dalit is lower than Jackal because he born in lower caste. Such lower life live human being on the earth; it becomes the fate of Dalit from the origin of life in India. Annabhau depicted pain, hunger and discrimination in his novels short stories as Shakespeare has described literature as it is the mirror of human life. As it is well known that Shakespeare was also not well educated, he also took education from life like Annabhau. As Author has depicted what he has seen and experienced in his life because of that Annabhau is true humanistic and realistic marginal writing

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Monday, 6th October 2022

CERTIFICATE

This is to certify that Mr./Ms./Dr./Prof. S. S. Sasane
of Sr. Sawalekar Mahavidyalaya, Beed
has participated in One Day Interdisciplinary National conference on "Anna Bhau Sathe: Life,
Literature and Thoughts" organized by IQAC, Department of Languages and Social Sciences on 6th
October, 2022 at Kalikadevi College, Shirur (Ka.), Dist. Beed (M.S.). He / She has presented the
research paper entitled Anna Bhau Sathe and Social Life
of Dr. D. D. Dodden.

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